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The Home Missionary



Vol. I.XXV

MAY, 1902

No. 1

The Annual Meeting
An Important Conference, with Conclusions
New Work in Old Vermont
What We Have Done for Wyoming
Our Minnesota Investments

New York
Congregational Home Missionary Society
Fourth Avenue and 22d Street

Contents for May, 1902

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The Home Missionary

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EDITORIAL NOTES

WITH the beginning of another annual volume in the present number of THE HOME MISSIONARY, we remind our readers that the return to our former monthly issue necessarily involves return to the price of it. Instead of the thirty cents required for the recent quarterly issue, *sixty cents* will be needed, as formerly, for the monthly. This, however, is really a reduced price, if measured by the larger amount of reading furnished during the year.

THE receipts of our oldest society, the A. B. C. F. M., for the first half of its financial year show an increase of over thirty thousand dollars upon the corresponding period of last year. This is considerably short of the increase asked for, but it is encouraging as representing an effort, the beginning, we believe, of an earnest and successful effort to come up to the mark. Such an effort to rise to the height of the occasion in the foreign field is auspicious for an equal effort in the home field, and we rejoice in its full significance for the calling out of all the reserves.

*Calling Out
the Reserves*

CECIL RHODES, the British "empire-builder," once said: "It's of no use to have great ideas, if you have not the money to carry them out." Quite true, if rightly understood. For lack of necessary supplies, many a noble and urgent missionary enterprise is, temporarily at least, arrested. On the other hand, great ideas have a way of financing themselves. They attract the enterprise and the heroism which attract support. William Carey, the father of modern missions, started on the smallest capital. A great idea like his, if sustained by great patience, needs only so much material support at the outset as the woodsman needs to stand on, when he begins to swing the axe before which the forest is destined to come down.

*Ideas and
the Cash Basis*

WE heartily congratulate our Presbyterian friends on the good financial exhibit made by the annual report of their Board of Home Missions. An increase of some \$60,000 over last year's receipts bring this year's total up to \$804,500, with the added gratification, quite too rare for all missionary boards, of having a credit balance of rather more than \$5,000 to carry forward.

Congratulations

THE fertile pen of Dr. Josiah Strong has recently produced in rapid succession two influential little books, "The Times and Young Men," and "The Next Great Awakening," both of which tend to promote Christian intelligence and activity in every good work. The former is an expansion of an address given a year ago before a Young Men's Christian Association, for the repetition of which, and for printed copies of the same, there was a wide demand. The latter is an exhibition of the Biblical truth from which Dr. Strong believes that the next great revival of religion will proceed—the neglected but cardinal doctrine of Jesus concerning the Kingdom of God. The *Outlook* says of it: "Dr. Strong's review of existing conditions, his forecast both of the coming change and the duty of the hour, deserve to be read and pondered by all who fancy that no change is either coming or needed." (The Baker & Taylor Co., New York; 75 cents each.)

**Books for
the Churches**

TWO LETTERS lie before us. One contains a check from a contributor absent from home. It explains that the check is sent because the church to which the sender belongs had made no offering for home missions for more than a year, and the pastor seemed reluctant to move in the matter, though urged by this contributor to do so. The other letter is by the pastor of another church, addressed in print to every member of his congregation, urging each, as a matter both of Christian conscience and of patriotic spirit, to make a generous offering for home missions on the Sunday appointed for the yearly contribution.

**Two Letters,
Two Ways**

These two letters are typical, the one of a hindrance, the other of a help, the effects of which are constantly experienced as drawbacks or as furtherances of the work to which the churches are pledged by their principles and by their declarations. On the leadership of their pastors more than on any other single human agency the cultivation of the missionary spirit and the development of missionary work depends. Of these two letters, which shows the better way?

THE ANNUAL MEETING, 1902.

The Seventy-sixth Annual Meeting of the Society will be held at Syracuse, N. Y., Tuesday, Wednesday and Thursday, June 3d, 4th and 5th.

The meetings will be in Plymouth Church, of which Rev. Edward

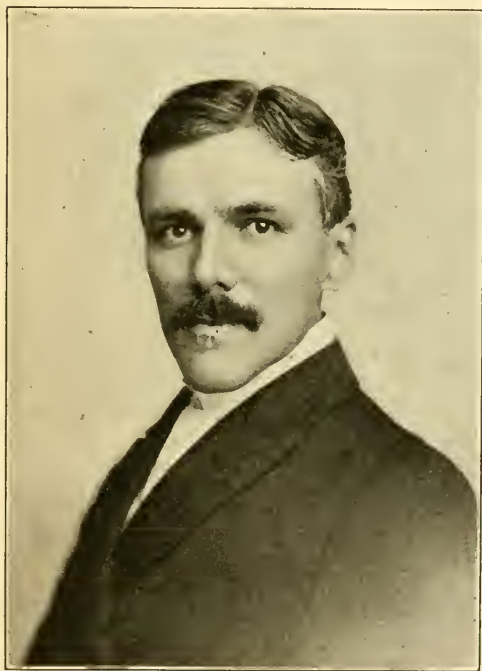
N. Packard, D.D., is pastor. The opening session will be on the evening of Tuesday, June 3d, when the new President of the Society, Rev. Newell Dwight Hillis, D.D., will preach the Annual Sermon.

The program which has been prepared is one of special interest, and it is believed that the attendance at this meeting will be large. On Wednesday, the Woman's Meeting, which has come to be so marked a feature of the annual meetings of the Society, will be held in the morning.

Of the Auxiliaries of the Society, the far East and the far West will be

represented by Secretary Harbutt, of Maine, and Secretary Harrison, of California. Among the other speakers will be Dr. Julian M. Sturtevant, of Illinois; Dr. Dan F. Bradley, of Michigan; Dr. George E. Hall, of New Hampshire; Rev. T. Calvin McClelland, of Rhode Island, and Dr. A. H. Bradford, of New Jersey, Moderator of the National Council.

Addresses upon various features of the work will be given by Superintendent Eversz, on "Germany in America"; Rev. George L. Todd, upon the Cuban field; Rev. J. D. Kingsbury, D.D., Superintendent of Southern Idaho, Utah, New Mexico and Arizona, and Rev.

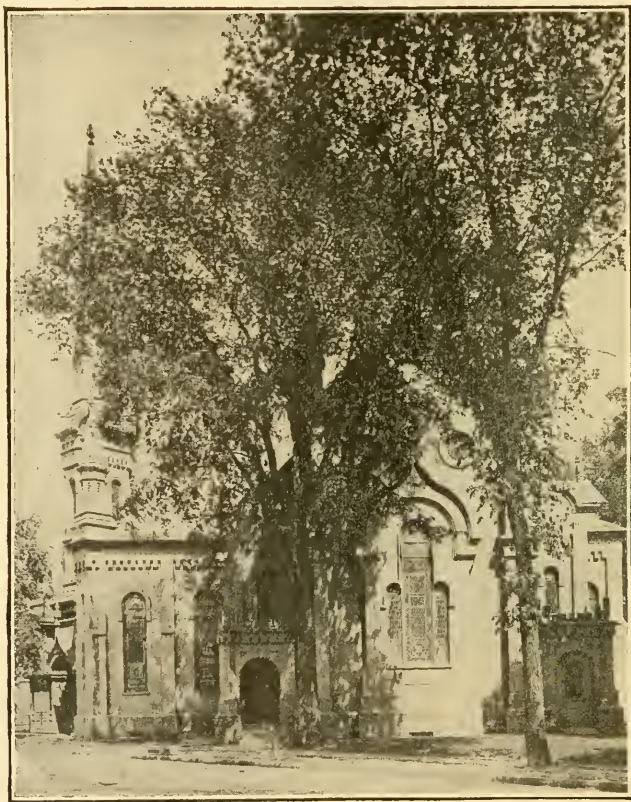


REV. NEWELL DWIGHT HILLIS, D.D.

A. B. Case, of Los Angeles, who will speak upon the Spanish-speaking peoples of our Southwest.

Superintendent Rees, of Texas, will bring the message from that great and newly opening field, and Field Secretary Puddefoot will speak of "The Forgotten Millions."

"New York's Problems" will be presented by Dr. F. S. Fitch, of Buffalo, and Dr. Thomas B. McLeod, of Brooklyn.



PLYMOUTH CONGREGATIONAL CHURCH, SYRACUSE, N. Y.

TRANSPORTATION.

SUGGESTIONS FOR THOSE WHO ATTEND THE ANNUAL MEETING OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

The railway rate of a fare and one-third, on the certificate plan, has been secured for those attending this meeting. The following directions are submitted for guidance:

1. Tickets on full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first day of the meeting. The dates of the meeting are from June 3d to 5th; consequently tickets can be obtained not earlier than May 30th nor later than June 4th. Be sure that when purchasing going ticket you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out where certificates and through tickets can be obtained to place of meeting. Any agent will inform you at what station they can be obtained. You can purchase a local ticket thither, and there take up a certificate and through ticket.

4. On your arrival at the meeting present your certificate to Mr. James T. Brinkerhoff.

5. It has been arranged that the special agent of the Trunk Line Association will be in attendance to validate certificates on June 4th and 5th. You are advised of this because, if you arrive at the meeting, and leave for home again prior to the special agent's arrival, you cannot have the benefit of the reduction on the home journey. Similarly, if you arrive at the meeting later than June 5th, after the special agent has left, you cannot have your certificate validated for the reduced return. No refund of fare will be made on account of failure to have certificate validated.

6. If the necessary minimum is in attendance and your certificate is duly validated, you will be entitled up to June 9th to a continuous passage ticket by the route over which you made the going journey on one-third the limited fare.

It is expected that this arrangement will be valid in the territory of the New England Passenger Association, the Central Passenger Association and the Western Passenger Association.

HOTEL ACCOMMODATIONS AND RATES.

The Yates, \$3 to \$4 per day, according to location of room. The St. Cloud, \$1.75 per day, either European or American plan; rooms alone at 75 cents per day. The Globe, \$2 to \$3 per day. Congress Hall, \$2 to \$3 per day. Hotel Warren, European or American plan, rooms alone 75 cents per day. The Empire House, special rates of \$1.50 per day. The Winchester (Temperance House), \$1.50 per day; rooms alone, 50 and 75 cents per day. La Concha, rooms only, from 50 cents to \$1. The Mowry, \$1.25 to \$1.50. The Jefferson, \$2 per day.

Meals at the Florence and several restaurants at twenty-five cents.

Correspondence in regard to board may be addressed, Rev. Ethan Curtis, 526 Kirk Block, Syracuse, N. Y.

AN IMPORTANT CONFERENCE, WITH CONCLUSIONS

The question of territory adjustment has been having careful consideration by the Executive Boards of the American Missionary Association and the Congregational Home Missionary Society in recent months, and these Boards, together with the Executive Board of the Congregational Church Building Society, have had at the same time under consideration the question whether to combine the financial affairs of the three Societies under the care and direction of a single Treasurer would tend to economy and increased efficiency in administration.

As a result of these considerations, the following conclusions, submitted by special committees, have been approved and adopted by the Executive Boards of the respective Societies, at their regular sessions this month.

DIVISION OF TERRITORY.

The question of a division of territory in the several States for the A. M. A. and the C. H. M. S. to do their work was freely discussed, and the views of the Committee were finally very clearly set forth in the following paper, presented and adopted as the unanimous action of this Committee:

The time has not arrived when it is feasible to make readjustment, geographically, of the fields of labor. But, recognizing the national nature and scope of both Societies, and also the fact that the special work of the A. M. A. is in the South and the special work of the C. H. M. S. is in the West, the Committee would recommend that, while the work remains for the time unchanged, whenever it seems best, in the interests of the general work, to transfer a church or churches from one Society to the other, such transfer shall be made after mutual conference and vote of the Executive Committees.

If friction should arise in a field occupied by both Societies, a committee of conference from the Executive Committees shall meet and adjust the difficulties.

These efforts shall have as their end the comity of the Societies in their work, and the fellowship and union in conference of Congregational churches which occupy the same territory.

TREASURERS.

The Committee consisting of representatives of the Congregational Home Missionary Society, of the American Missionary Association

and of the Congregational Church Building Society, to whom was referred the question of having but one Treasurer for the three Societies, have given the subject careful consideration and beg leave to report as follows:

If the chief duty of the Treasurer of each Society were simply to receive and disburse its funds, a single Treasurer, with several clerks, might properly serve the Societies; but the duties pertaining to the office are of a much broader and more complicated character.

INVESTED FUNDS: Each Society has large invested funds which require constant care and frequent reinvestment. The American Missionary Association has over \$1,500,000 of endowment funds, including the Daniel Hand Fund, the income of which only can be used, according to the terms of the deed of trust. This is a larger invested capital than is possessed by most banks outside of our large cities, and requires constant care and attention on the part of the Treasurer.

LEGACIES: The Congregational Home Missionary Society had on its books, Jan. 1, 1902, two hundred and eighty-one legacies in process of settlement, and the American Missionary Association about the same number. The Congregational Church Building Society has also a large number of legacies in process of settlement. Almost every legacy requires for its collection extensive correspondence, and often personal visits by the Treasurer to distant parts of the country.

REAL ESTATE AND MORTGAGES: The Church Building Society owns 2,615 mortgages on 2,317 churches and 298 parsonages, situated in every State and Territory in the Union. A large part of the time of its Treasurer is given to correspondence with these churches, to see that the property is kept insured, and that the annual collections and payments are made to the Society in accordance with the terms of the mortgages. There is also a large amount of correspondence conducted by the Treasurer in connection with making the loans and placing these mortgages.

The American Missionary Association, in connection with its educational and church work, owns about \$1,000,000 of real estate, located in 150 cities and towns, situated in sixteen States. This property must be kept constantly in repair; besides, one or more new buildings are nearly always in process of construction.

In the operation of each of these Societies it is necessary that the Treasurer shall be informed personally in regard to all its financial concerns, that he may advise with the Secretaries, Trustees, and Executive Committees in all matters which may arise. To do this, he

must come in personal contact with his work in a way that a single Treasurer, working through many assistants, could not do.

The compensation of each of these Treasurers is very moderate, considering the great responsibility that is placed upon them. To do the work equally well, a single Treasurer would require three skillful assistants, each of whom would need to receive a salary nearly equal to that of the present Treasurer. We are therefore of the unanimous opinion that a change from the present method would not conduce to either economy or efficiency in the administration of these Societies.

AN INSIDE VIEW

I did not "take the last of my year to look up a new field and expect the salary to run on as usual." This works a little hard on the slim purse of a Home Missionary pastor on \$600 a year and a family of six, for during the five weeks away I preached twelve times and received \$8.25 to pay all expenses of trip, support family, and feed horse and cow. Result—have had to borrow money to pay bills and moving expenses.

Don't think I am complaining. No, I am simply stating facts concerning conditions. I have tithed my income ever since we were married. Our \$600 shrinks to \$540 when it comes to the using. This past year a good part of the above salary was paid in sixty-cent corn and fifty-cent oats to feed a horse to do the driving, and to feed the cow. Then, to add to the cramped financial condition in our home, there was a forty-dollar medical bill for wife. To go to a new field with a debt of \$125 to wrestle with is not conducive to good sermon-building or happy pastoral work. If our good Christian people would tithe—yes, or do half that well—then those who are giving their lives to "the work" would not have to live as a good many do—give much time and planning to the temporal side of things in order to make ends meet, instead of being amply provided for in this way, so that the time and effort could all be given to Christian work.

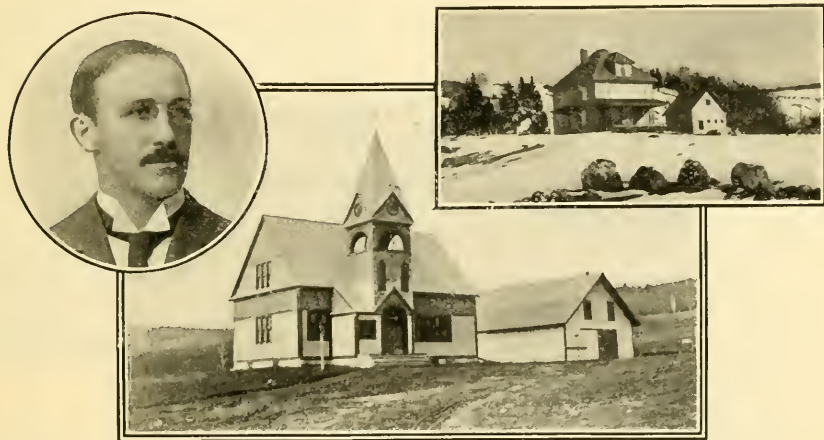
Now, dear Home Missionary Society, will you pardon this outburst? This is just a glimpse into the inner life (sometimes) of our Home Missionary pastor. I long for conditions to be such that I can render the best possible service. Simply this—how may it come about?

Kansas.

NEW WORK IN OLD VERMONT

BY THE REV. CHARLES H. MERRILL, SECRETARY.

What call is there for Home Missionary work in an old State like Vermont? Is not the work done exclusively in churches once strong, but now decadent, and destined ultimately to become extinct? Do you ever bring a mission church to self-support? These are questions actually asked by representative officials on missionary boards. It is fair to infer, then, that others, more excusably ignorant, may profit by facts and figures which will illumine such darkness.



WESTMORE, VERMONT. THE PASTOR, REV. C. O. GILL, THE PARSONAGE
AND THE CHURCH

Mission fields in Vermont may be classified in the following groups, which will be roughly defined by their leading characteristics. At the outset attention is specially called to the fact that in the first four of these groups the churches occupy the ground alone. These are by no means all the aided churches that have that enviable distinction. Indeed, of all the churches organized within the last ten years, only two of the English-speaking bodies have been in fields where there was any other regular religious service. It is well to make a note of this, in these days when so much is said of the "over-churching" of communities.

1. In the first group may be found churches which have been recently organized in places where a so-called "Union" house of wor-

ship has stood for fifty years without religious organization of any kind, a body without a soul, a source of contention and discord, until through the agency of our workers, usually young women serving as district visitors and evangelists, the rival Christian forces have been brought together into covenant relations. Among these may be mentioned Waterford, organized in 1896, now self-supporting and yoked with the century-old church in the lower village three miles away; Simonsville, organized in 1893; and South Wallingford, in 1896.

2. The second group of churches may be found in fields once occupied by the Methodists. In some cases the ground was abandoned by them on account of difficulties to which they were forced to succumb; in others there was an exchange of fields. As may well be imagined, while the fields have been left wholly to us, they have not been the easiest to cultivate. Among these may be mentioned Danby, Londonderry, East Fairfield, South Woodbury, Leicester and Eden Mills.

3. A third group comprises churches where a wise and tactful leadership has brought us into sole possession of the field, through the fusion of denominational interests into one strong and vigorous organization. Prominent among these is the church in Hyde Park, a cut of whose attractive house of worship, dedicated a year and a half ago, is here shown. When the Rev. F. C. Taylor went to this field, direct from Yale Seminary, eleven years ago, he found a little church of scarce a score of resident members worshipping with representatives of six or eight different denominations in a "Union" building. Gradually he won his hearers into active fellowship; a parsonage was secured, salary was increased and missionary aid dropped; and now they occupy a house of worship of their own, fully equipped and paid for without grant of aid, and the old building has been put to secular uses. Few men coming from seminaries could find a better opportunity to make a record, East or West. In a shorter period, under several ministries, the church in Jeffersonville, under slightly differing circumstances, came to self-support with a valuable property.

4. In the fourth group may be put churches where we have entire fields which have had no relation to other denominations. At Weathersfield Bow the old organization was one of our own, and the services had been suspended for nearly thirty years, while the stone building had become unserviceable. But the most prominent in this group is Westmore. Here was a town in the State of Vermont where no church had been organized, and as a consequence the "minister's lot," the tract of land set apart in most of the town charters to become the property of the first settled minister, figured largely in the unique

history of the enterprise. The young man who entered this field in the Summer of 1893 spending a seminary vacation here, at the close of which a church of ten members, representing six different denominations, was organized, was Mr. C. O. Gill. Yale graduates, and many others interested in athletics, will remember him as one of the old captains of the football team, and a member of the university crew. On graduating from the seminary, he returned to Westmore, and was ordained and installed, thereby securing the title and control of the "minister's lot" of valuable timber. Under his leadership, the church shown on page 9 was erected, and within its walls he was



SECOND CONGREGATIONAL
CHURCH
HYDE PARK, VERMONT

CONGRE-
GATIONAL
CHURCH
WILDER, VT.

Organized 1888

Brought to
Self-Support in
Five Years



united in marriage, just before departure on a mission to China, to one of the young women workers who had done much for the field in the winter of his first absence. Since their return from China, called back after a year by his wife's illness, he has been engaged largely in lumber operations the past two winters. With the assistance and advice of his classmate, Mr. Pinchot, the head of the United States Forestry Bureau, he has been taking off the mature timber on the lots held for the church, and putting the avails into a parsonage and a fund, expecting with this, and with the annual returns from the for-

estry scheme, to make the church self-supporting. The population of the township is not large, but within its limits lies Willoughby Lake, and the increase of summer visitors has been marked since the beginning of the church enterprise. When the visitors are present the little house is often filled to its utmost capacity. Apparently foundations have been laid for a work of permanence, the influence of which will not be confined to town limits.

5. In a fifth group may be put churches which have of late been organized in growing communities. We do have some such communities in our State, although the population as a whole shows small increase from decade to decade. In the village of Wilder, formerly Olcott, we have a church that was organized in 1888, the first on the ground, and brought to self-support in five years. The village grew up, from nothing, around the pulp and paper mills. The first religious service was held under a pine tree; later, a private cottage, also serving as school-house, was used, and shortly after, the church shown on page 11 was built, and a correspondingly attractive parsonage secured. The generosity of Mr. Wilder, proprietor of the mills, was largely instrumental in securing all this so quickly. In the village of East Barre, which has rapidly grown up under the granite industry, we were again the first on the ground. Here we have a large and convenient house of worship built, furnished and paid for. In Hardwick and Bristol, different problems were presented. These are the only places where churches have been put in of late beside others. The first place was growing very rapidly, and it was admitted on the ground that there was a call for us. The second place has had a steady and permanent growth, and our entrance, while in effect it was only taking up again a field formerly worked for many years, was made only after consultation with the bodies with which our constituency had affiliated. The end appears to have justified the attempt. The church in Bristol, organized in 1898, under the wise and self-sacrificing lead of Rev. C. N. Thomas, asked for missionary aid only two and a half years, having secured meanwhile, without incurring debt, the attractive house of worship shown on page 13.

These groups by no means comprise all of the enterprises where progress has been made that would justify us in calling mission work in Vermont fruitful in results, and amply warrant a generous expenditure of missionary money. Such fields as Island Pond, long nursed and kept alive by the sacrifice of a few faithful ones, backed by the Missionary Society, but now self-supporting and foremost in a rapidly growing railroad village; Troy, once called dead, and put upon the

active list again by a process very like a resurrection; North Hyde Park, showing one year the largest admission to membership of any church in the State, and others that space will not permit to mention, might be added to show the increase that comes from faithful service.

But aside from all these, it is true that here in an old State much of the mission work is done in fields where, laboring beside other



! CONGREGATIONAL CHURCH, BRISTOL VERMONT

organizations, in places where apparently one church might better serve, we can show but little apparent results from year to year. We may class these churches in another group by themselves. And of these it can be said that in no case are we laboring near other churches in places not now growing, where we were not first on the ground. Moreover, in no case are we keeping up an old organization, in ap-

parent rivalry with others, where the demand for its existence has not come from the field, and been supported by evidence that makes it appear that our withdrawal just now would be an injury rather than a benefit to other organizations. And yet we believe the time will come when, either by the operation of the law of the survival of the fittest or by the working out of some plan of comity, a different order of things will obtain. Until that time comes, we can best serve the cause of the Kingdom by working vigorously our own vineyard, and



A COMPANY OF WORKERS IN VERMONT

administering faithfully the trust we have inherited. These are the fields from which go out so many for the enlargement of the city churches.

Prominent among the agencies employed in the aggressive work done during the last ten years have been young women. At first it was the practice to send them out two by two for house-to-house visitation, largely in places where churchgoing had been given up, either by reason of distance from meeting-place or disuse of the old house of

worship. In the one case they would act as parish visitors for the pastor, aiding him also in special services and meetings for children; in the other they acted as pioneers for the restoration of the old order in meeting-houses long closed. Of late, as the workers have gained experience, and their success has lessened the opportunities for pioneering, their work has changed. In some cases they have remained in fields for long periods of time, doing the work of pastors; in others they have acted as general missionaries, filling the interregnum between pastorates, and preparing the way spiritually and financially for the calling of a man. In all these cases they have worked alone, save as they may have taken with them for a short time some new worker to initiate. About forty different women have been employed in all. During no year have more than eight or ten been working at the same time. The most have come from the Training Schools in East Northfield or Chicago, although some of the best have gained their experience in practical ways. A number have been college graduates. None have been ordained. When the work has been most successful, the effect has been not to decrease but to enlarge the need and the opportunities for men in permanent pastorates.

A close observer of the religious trend in the State during these later years could not fail to note great progress in the spirit of comity and co-operation between denominations. This is true notwithstanding there are to-day many places overchurched, where the difficulty of eliminating the superfluous seems at present insurmountable. But as evidence of progress, it may be noted that there is not the haste to crowd into new places that was characteristic of some bodies in former times; there is less emphasis placed upon denominational differences in preaching, barriers are so broken down that both clergy and laity pass more freely back and forth; outside pressure in communities increasingly demands the joining of forces, and overtures in frequent instances are made to that end. If it were not that Congregationalism in New England is handicapped by its traditional name, and by the popular impressions current of the old "standing order," it might in many cases serve as the "solvent of the sects." As it is, there have been several instances of late in the State where our Society has been asked to enter fields where we have had no church, and unite several struggling sects in one body. In other cases overtures have been made for the transfer and readjustment of fields, with a view to economy and efficiency in administration. But all this spirit of unity has found its chief formal expression in the organization of a Board of Interdenominational Comity, in which all the leading denominations

of the State are represented. Its influence thus far has been moral and restraining, rather than practical in any specific cases. But as a visible embodiment of the growing spirit, it counts for much.

Facts giving evidence of a growth comparing very favorably with changes in population may be cited in abundance. Until the last year or two of depression, the number of our churches and the total of membership has shown a steady increase, until we have passed the membership of the two other Northern States of New England, although the smallest in population. In no one year down to the present date have the mission fields, about one-fourth of the total number of churches, failed to show a net gain. Indeed, it has been a somewhat surprising fact that our growth has been principally in those regions where the population has been stationary or diminishing, and among those people whom, it was supposed, other denominations were better adapted to reach. The number of church organizations hardly represents our full force, as in many instances one church occupies two houses of worship in separate villages or towns. The permanent character of the work done is shown in the fact that since 1894 not a church has been dropped from the roll of the State. In order to make this statement good, it has been necessary for the Missionary Society to resuscitate some churches in places where, but for property interests involved, it would have been easier to organize anew. But some of the best results cannot be shown in statistics. The type of religious life that has been carried into homes by our visitors, the uplift that has come to communities through the change of atmosphere socially, intellectually and spiritually, the changed attitude of larger churches toward the smaller, as they saw the fruitfulness of mission work in the State—all this must be seen and felt to be appreciated.

There are advantages in working in an old State. The inheritance of the past may be counted among the forces making for righteousness. Conservatism works on the side of good as well as of evil. Building on other foundations may sometimes be reckoned an advantage. In places where they are least expected are found consecrated souls, and much of the revenue that goes to sustain all mission boards comes from gifts and legacies in these small fields and old churches that now have little more than a name to live.

There is no possible way so good of getting men to be better as to get them to help in a good cause.—*W. G. Puddefoot.*

WHAT THE CONGREGATIONAL HOME MISSIONARY SOCIETY HAS DONE FOR WYOMING

BY THE REV. W. B. D. GRAY, SUPERINTENDENT.

The opportunity Wyoming offers for aggressive Christian work is second to none in the United States. The Congregational Home Missionary Society made no mistake in entering at an early day this State of mountain fastnesses, with her immense possibilities in coal, iron, copper and other minerals, and in wool, mutton, beef, cattle and sheep; her cattle having an assessed value of over \$7,000,000, her sheep over \$6,000,000, and her clip of 27,500,000 pounds of wool \$3,500,000; the only mistake being that the churches failed to place at the Society's disposal enough money to make possible any considerable aggressive work in the days of foundation-building. As a result, I found, when I came to this field two years ago, that work with five established churches had been discontinued, and twenty-six mission stations dropped. In ten of these thirty-one fields, other denominations have reaped the benefits of our pioneer work, and established prosperous churches, and are establishing mission stations at many of the others. It seems to the laborers on the field that some mistake has been made, and we are praying that the churches of our order may realize the need and make the most of the opportunities now offered.

The geographical position of Wyoming is of itself a guarantee of the future, both in wealth and population. There can be no question as to the extent and richness of its mineral resources, situated as it is on the main range of the world-enriching Rocky Mountains, and surrounded by the principal gold, silver, lead and copper States in the Union.

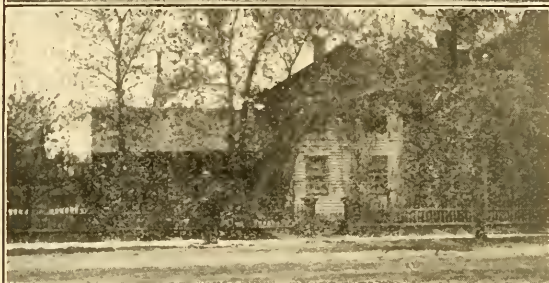
Wyoming is especially rich in the quantity and quality of her iron ore, while her immense beds of coal, underlying the entire State, destine her to become the Pennsylvania of the Rockies. Coal is now being mined in every county but one, and yet its development is still in its infancy.

At present the rapid development of the coal, copper and oil fields, with steadily increasing facilities for transportation, is attracting immigrants from almost every nation under the sun; and it stands to reason that Christian churches have here a work to do that cannot be delegated to another.



**FIRST CHURCH
CHEYENNE**

The present home of the
mother Congregational
Church in Wyoming



**CONGREGATIONAL
PARSONAGE
CHEYENNE**

Built by the first Pastor and
his wife, with two days' help,
1868; the first in Wyoming



**CHURCH AND PARSON-
AGE
ROCK SPRINGS
WYOMING**

(A "combination building"
under one roof)



**MISSION OF ROCK
SPRINGS CHURCH
WYOMING**

Known as "Mine Number 4"

Cheyenne, the capital and chief city of the State, began its existence in July, 1867. A writer in *The Advance*, October, 1868, speaks of Cheyenne as a permanent camp in the desert, with no gardens, no trees, no weeds.

The next spring, Rev. J. E. Roy, then Home Missionary Superintendent in Chicago, requested Rev. E. W. Cook to visit Cheyenne and explore the field. He reported nineteen persons who were willing to unite in the formation of a Congregational Church, which was accomplished a few weeks later. This new organization was four hundred miles from the nearest Congregational church on the east, twelve hundred miles on the west; while if one started by the northern route he would be obliged to travel twenty-three hundred miles to reach one.

When Cheyenne was a year old it had a population of 5,000, and all but ten of the first eighty burials in the cemetery were from violent deaths—shot, stabbed, poisoned, hung, etc. It required courage to plant the Gospel in those early days, but the Home Missionary Society found in Col. J. D. Davis a man both brave and talented, and to him they intrusted the work.¹

For a long time the Cheyenne church was the only Congregational church in the State, and is still known and respected as the Mother Church.

The parsonage which the energetic pastor and his heroic wife built, with but two days' help from others, still stands beside the modern structure which supersedes the more modest first structure. (See page 18.)

Superintendent Tarbull, of the M. E. Missions, in a recent article in their church paper, makes the statement that less than five per cent. of the population of Wyoming are connected with any evangelical church, and statistics bear out the statement. This being true, the need of aggressive missionary work is evident.

It is hard to tell which is the more interesting and important branch of work being done. When one is laboring among the mining camps, he thinks nothing can exceed the importance of that work; when he is

¹[Colonel Davis, who entered the Union army in the Civil War as a private soldier, evinced his courage on the battlefield of Shiloh, where he was so severely wounded while color-bearer as to be left for dead. From Cheyenne he went, in 1871, to do pioneer work in the Japan mission of the A. B. C. F. M. Dr. Davis, now of Kyoto, is the author of the *Life of Joseph Neesima*. His successor in the pastorate at Cheyenne was Dr. Josiah Strong. Such are the men who lay lasting foundations in mission work at home and abroad.—*The Editor*.]

spending a time among the railroad shops (of which we have many), he is sure nothing can supersede that work; but when he finds himself on the ranges, and realizes the need the ranchmen have for the Gospel, he is certain that no branch is more important than that.



FIRST CONGREGATIONAL CHURCH
GUERNSEY, WYOMING
Built in twenty seven hours
To be remodeled into a
Parsonage



SECOND CONGREGATIONAL CHURCH
GUERNSEY, WYOMING



GREEN RIVER
CONGREGATIONAL
CHURCH AND
PARSONAGE
(a "combination building"
at the base of Castle Rock
some 600 feet high)
WYOMING

At Rock Springs, a coal-mining camp of some 7,000 souls, we have probably the most cosmopolitan town of its size in the United States, its citizens representing forty-three nationalities, speaking forty-three dialects. Here we have a prosperous church and two mission stations

(see page 18). While driving with the pastor to one of the missions for an afternoon appointment, we met a dilapidated hack containing a man and two women, one carrying a bundle in her arms. The pastor remarked: "Some one going over to town to get the baby christened"; to which I replied: "Do these foreigners make a practice of having their children baptized?" "Oh, yes," he replied; "they feel terribly if that rite is denied them." We had scarcely commenced the service when a woman came to the door and beckoned to the pastor. He whispered to me: "Keep the meeting going till I get back; I am going to see what she wants."

It seemed as though the sermon had been spun out until there was nothing left, before the pastor put in an appearance. The service was soon brought to a close, and I was given an opportunity to ask: "What was it, Pastor? A christening?" "You know, I told you what that outfit was going to town for." "Yes?" "Well, they did just that thing, and not finding me, they drove over here. The baby is just a day and a half old. They carried it ten miles to have it baptized. When I got to the cabin of two rooms, I found the baby in its mother's arms in the bed, and four other children huddled around her; while about the room were several miners, with their wives, who had come to the christening, and to help drink the two kegs of beer which had been bought to celebrate the event." "Did you christen the child?" "Certainly. I found, on inquiry, that both parents were members of an evangelical church in their native land, and they promised to bring up the baby (with its unpronounceable name) in the fear of God; though, for the life of me, I cannot tell just how it is to be done, starting out as they did."

At a railroad town of several thousand people we are this month to re-dedicate a church. For nearly a year there has not been a minister of any denomination in this town. The Episcopalians have a small chapel, but no rector. When the people die, they are buried without the service of a minister. For more than two years we have done nothing there, for lack of funds.

Last Fall, five ladies (and, by the way, the church is composed entirely of women) said it was a shame, and set out to raise funds to repair the building and make it possible to hold public services whenever a minister could be secured. This they have succeeded in doing, at a cost of some \$650. We are hoping we can meet the need after they have done so much.

In all the work the C. H. M. Society has been a true friend, and

has materially helped every Congregational church that has, or has had, an existence here.

The last church organized, and the only one since I came, is in the iron-mining district. The Sunday-school and the first preaching service were held in an unfinished store with no front. The church building was erected in twenty-seven hours, by donated labor. (See page 20.) The church organization soon followed, and before it was a year old it outgrew its home, and built a second and more commodious home. Notwithstanding all this, the church has not yet had a pastor, but hopes on, prays on. God grant that soon may come the needed help. "Behold! the fields are white unto the harvest; pray ye, therefore, that the Lord of the harvest send forth laborers into his harvest."

THE RUSH TO THE WEST

Settlers are coming into the Northwest by thousands. Heavy trains, running in two and three sections, crowded with homeseekers, roll into the Rocky Mountain section, and, dropping portions of their living freight here and there, push on to the Pacific Coast, bringing hundreds of settlers. In a single day last week six trains, carrying in the aggregate 2,500 people, rolled into Helena, Montana. A newspaper of that city says that "when those destined for points farther west got off to stretch their legs the crowd looked like a political mass-meeting." Agents say that the prospect for a large immigration increases daily. The mighty section inviting immigration and development will absorb these people, and thousands to come after them, without crowding. Oregon will take a goodly share and extend cordial welcome to all.—*Portland Oregonian*.

Speaking of this rush westward, the *New York Times* reports that the recent sales of land in Oregon, Washington and Idaho have not been equalled for twenty years, and that immigrants are "flocking to the Northwest faster than they can be cared for." These last words have a special significance for the churches that have undertaken, by Home Missionary work, to form these motley multitudes into Christian communities. Now is the time to put fresh strength into the growing work, for those that are "scattered abroad as sheep having no shepherd."

OUR MINNESOTA INVESTMENTS

BY THE REV. GEORGE R. MERRILL, D.D., SECRETARY.

For fifty years the Congregational churches of the country have been making investments in Minnesota. The time has been sufficiently long to make an intelligent estimate of their productiveness and value.

No doubt the most significant returns from the work of Home Missions, in any region, refuse tabulation, and cannot be adequately expressed in figures. The value of men and women built up in righteous character by missionary instrumentalities; the worth of children nurtured into ways of moral fruitfulness, fitted for earth and heaven

both; the moral tone given to communities; the ideals of education impressed upon whole peoples—these cannot be set down in dollars and cents.

But there are things that can be expressed in figures, and on their plane—a lower one, perhaps, and yet the one on which we largely live, and where appreciation is more easy—it ought to be possible to say whether Home Missionary investments in Minnesota have been profitable or not.

The test questions are such as these: What percentage on the amount invested was returned the last year? What relation does the

gross amount contributed to Home Missions bear to the investment? What is the relation to the investment of contributions for all forms of missionary work? How much expenditure of money for religious purposes has been directly called forth by the original investment?

ALL OF THE INVESTMENT HAS NOT MATURED.

In round numbers, \$800,000 have been invested, and the income last year was \$8,000, or about one per cent., which is hardly a fair profit. But it should be remembered that a large share of the amount invested is still in the condition of money that is put into a business to establish the plant and get it into working order. Dividends cannot fairly be expected until the place where the "pay-streak" ought to be



UNION LAKE CHURCH (An Out Station)
ALEXANDRIA, MINN.

located is reached. The inquiries, to be fair, should be made of those particular properties that have had time enough to become productive, of which there is no lack.

The examples that follow of matured investments were not selected on account of previous knowledge that they would yield specially gratifying results, but because they are "matured," and must



THE OLD CHURCH, ALEXANDRIA, MINNESOTA

certainly show results one way or the other, and because they are typical, in location and character. Other series, yielding substantially the same results, could readily be made.

ALEXANDRIA.

A good example is afforded here of the newer matured investment, in a community where the population is mixed, with a preponderance of the best Scandinavian element. The investment began in 1867 and continued to 1896, amounting to \$5,037. In this time a church has

grown up with a present membership of 216, which received, last year, fourteen members on confession. Two church buildings have been erected, the more recent of which, in the completeness of its appointments, would be the pride of any community. In addition to the usual work performed by a village church, there is an out-station work with four stations, at two of which houses of worship have been erected, for which an assistant pastor has been provided. (See page 23.)



THE NEW CHURCH, ALEXANDRIA, MINNESOTA

Original investment of the Home Missionary Society.....	\$5,037
Given for Home Missions in 1901, \$400; 8% on investment.	
For other benevolences, \$448.	
Total contributions for benevolent work since 1880,	
beyond which records do not go.....	\$13,029
For religious work at home.....	50,717
Whole amount secured for religious purposes by the	
investment	———\$63,746

SAUK CENTER.

This is selected because it is a typical American community that has come up in conditions that forbade any phenomenal growth, "on the Minnesota prairies, with no other Protestant church within sixty miles." and because it represents an investment of one decade earlier

than Alexandria. The church has grown to a membership of 167, has a comfortable church building and parsonage. It has stood in its history for a simple and thrifty life, in which the characteristic New England virtues have been held in high esteem. It has sent twenty-nine of its children to college, and has provided for double that number a home training that has fitted them to win reputation and success as teachers.

Original investment.....	\$2,500
Contribution to Home Missions in 1901, \$75 = 3%.	
Total contributions to Benevolence.....	\$4,000
For Home expenses.....	33,000
Whole amount secured for religious uses by the investment..	\$37,000

WINONA.

An early Home Missionary investment was made in this promising city in Southern Minnesota, and continued from 1859 to 1863, till it amounted to \$700. Out of the investment has grown a church of 370 members, which has a leading place in the religious forces of the city, has been prominent in all civic and educational matters, has furnished a Secretary of the United States Treasury Department and a large number of men prominent in business and in the political life of the State.

Original Home Missionary investment.....	\$700
Contribution to Home Missions in 1901 (Year Book), \$981 = 112%	
Total contributions to Home Missions, \$19,681, or more than twenty-eight times the original investment.	
Total contributions for benevolence, including \$11,331 to Foreign Missions.....	\$87,857
Home expenses	195,476
Whole amount secured for religious purposes by the investment	———— \$283,333

NORTHFIELD.

At this center of the most inviting and fertile farming region of the State, the Home Missionary Society invested \$800. A village community has grown up, with Eastern ideals of thrift and intelligence, and has prospered. The Home Missionary churches of the State, out of their poverty, planted a college whose "lines have gone out to the end of the earth," and which the church and community

have been loyal to with a sacrificing love. Above the large numbers of Carleton College students that have come under its influence, the church has nurtured from itself six ministers and five foreign mis-



WINONA CHURCH, MINNESOTA

sionaries. With its present membership of 510, and its beautiful church and parsonage, Northfield represents a well-matured Home Missionary investment.

Original Home Missionary investment.....	\$800
Contributed to Home Missions in 1901, \$332, or 41% on the investment.	
Total contributions to Home Missions, \$12,120, or 15 times the amount invested.	
Total contributions to benevolence, including \$20,050 to Foreign Missions.....	\$118,174
Home expenses	97,613
Whole amount secured for religious purposes by the investment	\$215,787

FIRST CONGREGATIONAL
CHURCH
NORTHFIELD, MINN.

Built in 1887



THE OLD BROWN
CHURCH
1862-1880
NORTHFIELD, MINN.

Destroyed by Fire
in May, 1880

DO HOME MISSIONS PAY?

Total Home Missionary investment in the four churches..	\$9,037
Contributed by them to Home Missions in 1901..... (20% on the investment)	1,788
Contributed for all benevolences..... (nearly twenty-five times the investment)	223,060
Total amount secured for religious purposes by the investment	599,866
(about sixty-six times the investment)	

Each of these investments is bound to go on increasing in its productive value, and each is a fair answer to the inquiry of the profit of Home Missionary work even in the narrow and commercial sense.

It is only to be said that after fifty years the new Minnesota offers a good number of equally promising opportunities for investment.

INDEPENDENCE IN SIGHT

The past quarter, with us, has been one of encouragement in different ways. Our audiences have been larger than usual at this time of year. The Trustees look into the new year before us with so much of hopefulness as to our future that they will probably recommend to the church at its annual meeting, next week, an endeavor to support our own services for the ensuing twelve months. In doing so it will be with large appreciation, on the part of both pastor and people, of the very generous aid which you have given to this church for many years past.

Florida.

PROGRESS IN ALABAMA

The membership of Liberty Church has more than doubled since I came here. If we had a house of worship of our own, the increase certain'y wou'd be larger.

Alabama.

ANOTHER DECLARATION OF INDEPENDENCE

The quarter closed with renewed interest in the work. The Porter Church voted self-support. The annual collection was taken for the Home Missionary cause, and resulted in the neat sum of \$50. also \$5 for the Church Building Society, and \$5 for Foreign Missions—in all, \$160. The \$100 was kept as a Ministers' Fund for Porter Church.

Indiana.

(The faithful missionary who sends us the above contributes to our treasury the balance due on his last quarter's salary (\$12.50) as a thank-offering for the happy issue.)

If you do not wish His Kingdom to come, don't pray for it; but if you do wish for it, you must do more than pray for it—you must *work* for it.—*Ruskin.*

APPOINTMENTS

MARCH, 1902

Not in commission last year.

Altwater, Ernest W., Shickley, Neb.
 Cardy, Kersey J., Ft. Calhoun, Neb.
 Case, Alden B., Los Angeles, So. Cal.
 Davis, D. S., Ocoee and Lake Howell, Ga.
 Drake, Ulysses S., White Salmon, Wash.
 Duff, James E., Oriska, No. Dak.
 Heyse, H. E., Leadville, Colo.
 Huestis, Charles H., Eagle, Neb.
 James, Horace P., North Yakima, Wash.
 Kirby, J. E., Fort Valley, Ga.
 Lawson, Harry M., Pomona, Fla.
 Mack, Charles A., Fessenden, No. Dak.
 May, Thomas F., Carbondale, Penna.
 Morgan, Daniel T., Carroll, Neb.
 Powell, James B., McIlenny and Larrabee,
 No. Dak.
 Rich, Charles S., Sierra Madre, Cal.
 Taylor, Thomas A., Williston, No. Dak.
 Welch, Vine P., Indianapolis, Ind.
 Zercher, Henry J., Pendleton, Ore.

Re-commissioned.

Austin, Lewis A., Orange City, Fla.
 Bascom, George S., Cathay and Sykeston,
 No. Dak.
 Beadenkoff, Thomas M., Baltimore, Md.
 Buge, C. B., Chicago, Ill.
 Blandford, L. D., North Denver, Colo.
 Bormose, Niels N., Philadelphia, Penna.
 Bradstreet, Albert E., Priest River, Idaho.
 Breck, Aaron, Sedalia, Mo.
 Butler, Jesse C., Kidd, Cottonwood and
 Central, Ala.
 Chuinard, Abraham, Springdale, Wash.
 Corbin, Oliver L., Los Alamitos, So. Cal.
 Curtis, Norman R., Elyria, Colo.
 Dahlgren, John A., Dover, N. J.
 Deffer, Harry A., Blossburg, Penna.

Donat, Joseph, Charleroi, Penna.
 Fairbanks, Charles G., Dawson, No. Dak.
 Field, Fred A., Los Angeles, So. Cal.
 Fuller, Edgar R., Bakersfield, So. Cal.
 Harger, Charles H., Buena Vista, Colo.
 Hedstrom, J. H., St. Joseph, Mo.
 Helsner, Joseph H., Sargent, Neb.
 Jenkins, David L., Redondo Beach, So. Cal.
 Larsen, Anton, General Missionary in West-
 ern Penna.
 Lidman, Adam, Minneapolis, Minn.
 Marsh, George, Pittsburg, Penna.
 Mason, Harry E., Medical Lake, Wash.
 Mathes, George F., Perris, So. Cal.
 Merrill, Harry E., San Jacinto and Lake-
 view, So. Cal.
 Moore, George W., Frostburg, Md.
 Morton, George, Brainerd, Minn.
 Norton, Milton J., St. Louis, Mo.
 Pearson, John L., Alpine and Dehesa, So.
 Cal.
 Ratzell, J. P., Indianapolis, Ind.
 Rice, Guy H., Julesburg, Colo.
 Rich, U. G., Sanborn and Eckelson, No. Dak.
 Richert, Cornelius, Germantown, Neb.
 Rowell, Nathan L., Los Angeles, So. Cal.
 Slade, William F., Braddock, Penna.
 Staub, John J., Portland, Ore.
 Thom, Arthur A., Lake Park, Minn.
 Thompson, Alexander W., Etiwanda, So. Cal.
 Vaughan, Lewis B., Forman, Cayuga, Rut-
 land, Havana, Teewaukon, No. Dak.
 Vavrina, Miss Katharine, St. Louis, Mo.
 Wells, Mark, Baltimore, Md.
 Whitham, Frank E., Ritzville, Wash.
 Wieder, Franklin E., Philadelphia, Penna.
 Wiley, Horace S., Hillsboro, No. Dak.
 Woodruff, Purl S., General Missionary in
 West Fla.

RECEIPTS

MARCH, 1902

For account of receipts by State Auxiliary Societies, see pages 37 to 40

MAINE—\$543.12; of which legacy,
 \$434.00.
 Auburn, High St. Ch., by J. F.
 Atwood \$10 00
 Bangor, First, by W. P. Hub-
 bard 20 00
 Bath, Winter St. Ch., by F. H.
 Low 29 09
 Freeport, Estate of Daniel Lane,
 by S. L. Larrabee 434 03
 Hallowell, by Miss A. F. Page 25 00
 Newcastle, Second, by J. P. Hus-
 ton 16 00
 Westport, W. K. Dana, by Rev.
 W. G. Puddefoot 9 00
 NEW HAMPSHIRE—\$286 96.
 F. C. I. and H. M. Union, Miss
 A. A. McFarland, Treas.:
 Bristol, toward a L. M. P.... 14 50
 Concord, A Friend 25 00
 Keene, Mission Band 5 00
 Milford, Aux. 5 00
 Sanbornton, Aux. 3 00

\$52 50

Amherst, Mrs. E. Aiken 70
 Claremont, by H. W. Frost 28 00
 Derry, Central Ch., by A. B.
 Cross 36 78
 Exeter, A member of Phillips Ch. 10 00
 Hampton, by M. A. Getchell... 7 50
 Mrs. M. L. Leavitt 1 00
 Hinsdale, by C. E. Savage 6 55
 Hooksett, by O. J. Prescott 3 35
 Keene, A Friend 1 00
 Milford, A. B. Russell 1 00
 Nashua, Pilgrim Ch., by E. E.
 Cheney 81 58
 New Ipswich, Y. P. S. C. E., by
 Mrs. C. Wheeler 2 00
 Piermont, Y. P. S. C. E., by H.
 Evans 8 00
 Rye, by R. O. Foss 35 00
 West Hampstead, N. Ordway... 10 00

VERMONT—\$24.00.

Hartford, Ch. through E. 15 00
 South Royalton, by A. G. Whit-
 ham 9 00

MASSACHUSETTS—\$12,436.38;

of which legacies, \$10,877.30.

Mass. H. M. S., by Rev. E. B. Palmer, Treas., by request of donors	56 00
Boston, A Friend.....	20 00
Brookton, First, by J. T. Burke..	20 00
Canton, Evan., by B. E. Morse..	49 92
Dracut, First, by C. L. Hodge..	2 40
Enfield, Estate of J. B. Woods, by Rev. R. M. Woods.....	80 00
Fitchburg, Miss J. M. Gould....	10 00
Gardner, E. F. Tandy.....	10 00
Greenfield, Estate of R. W. Cook, by H. W. Hubbard, Trustee	60 00
Hatfield, Estate of S. H. Dickinson, by D. W. Wells, Trustee	570 00
Rev. R. M. Woods.....	10 00
Haverhill, Friends.....	17 00
Holyoke, Y. P. S. C. E., First, by B. P. Worthington.....	11 00
Mittineague, S. S., by E. H. Shepard	7 55
New Bedford, Estate of Susan P. Mayhew	827 30
North Ch., by E. Holmes, addl. Trinitarian, by J. C. Briggs... Aux., Trinitarian and North, by Miss S. E. Seabury.....	1 00 70 13 25 00
Northampton, Estate of N. Clark.	20 00
North Chelmsford, Rev. J. B. Cook	3 50
North Wilbraham, Grace Union Ch., by F. W. Cutler.....	7 35
Oakham, Miss S. F. Fairbank..	5 00
Pittsfield, Estate of C. E. Terrett	500 00
Salem, Tabernacle Ch., by C. R. Washburn	64 74
"A Life Member"	5 00
Saundersville, M. E. Fowler....	5 00
Somerville, Mrs. A. M. Rubel, for debt.....	1 00
Southbridge, Estate of M. L. Bradford, by F. A. Stockwell, Ex.	650 00
Springfield, Legacy of Marian Henshaw, by F. T. Kellogg, Ex.	500 00
South Ch., by D. W. Hakes, Jr.	80 00
Sutton, by C. E. Hutchinson...	15 49
Taunton, A Friend, for debt....	25 00
Wellesley, A Friend.....	25 00
West Brookfield, C. M. Barlow, for debt	1 00
Westfield, Mrs. C. K. Fowler, by Rev. C. W. Shelton.....	10 00
Williamstown, Estate of Clarissa Rice, by R. A. Rice, Ex.....	70 00
Worcester, Estate of Mary L. Dana, by Charles A. Chase, Admr.	7,600 00
Mrs. D. S. Goddard, for debt..	1 00
Woman's H. M. Assn., Miss L. D. White, Treas. For Salary Fund	1,000 00

CONNECTICUT—\$11,176.79; of which legacies, \$9,162.18.

Miss. Soc. of Conn., by Rev. J. S. Ives	39 05
For Salaries of Western Supts.	675 00
Berlin, Miss Julia Hovey, to const. Rev. H. P. Schaufler, a L. M.	50 00

Bridgeport, Second, by O. H. Brothwell	15 00
Chaplin, H. T. Crosby.....	70
Colebrook, Cong. Ch., K. Car- rington	10 00
Connecticut, A Friend.....	5 00
East Haddam, Estate of S. A. Carrier, by G. W. Ray.....	110 63
East Hartford, First, by E. C. Geer	9 75
East Haven, by Mrs. W. S. Coker	23 00
East Morris, Mrs. J. W. Skil- ton	1 40
Fairhaven, Legacy of E. D. Fow- ler, by E. W. Leete, Ex.....	150 00
Farmington, S. S., by Miss M. J. Hart	20 21
Hartford, N. H. Kaufman.....	20 00
Hebron, Estate of H. S. Lord, by Mrs. A. E. Lord.....	16 75
A Friend	2 00
Ledyard, by G. Fanning	6 63
Litchfield, Friends, Rally.....	5 75
Madison, C. E. Soc., by E. W. Bishop	2 31
Meriden, "N. F.," First Ch....	5 00
Mrs. E. H. Butler	5 00
Milford, First, by F. J. Bos- worth	5 09
Naugatuck, by Miss E. Spencer.	100 00
New Britain, First Ch. of Chris- tians, by W. P. Fets	130 34
New Haven, Ch. of Christ, Yale University, by B. Perrin....	239 65
United Ch. C. E. Soc., by H. M. Osborn	5 15
H. L. Hall	1 00
C. C. Chalker.....	51 07
New London, S. S. of the First Ch. of Christ, by Miss L. H. Allyn	8 28
New Milford, Y. P. S. C. E. of First Ch., by Grace Turrill....	10 00
Norfolk, Estate of M. A. Curtiss, by L. J. Curtiss, Ex.	13 23
North Haven, Mrs. C. A. Blakes- lee, for debt	2 00
Norwich, Park Ch., by H. L. Butts	259 92
Putnam, Estate of Mrs. A. S. Fitts, by J. P. Carpenter, Adm.	2,350 00
Salisbury, W. B. H. M., by Mrs. L. Warner	11 00
Shelter, A Friend.....	100 00
Somersville, Ch., \$9.40; Y. P. S. C. E., \$10.40, by W. H. Bil- lings	19 80
Stafford Springs, Y. P. S. C. E., by C. F. Chandler	1 91
Unionville, Woman's Aux., by Mrs. F. A. Chamberlin.....	13 00
Wethersfield, Legacy of G. J. Tillotson, by G. T. Tillotson, Ex.	100 00
Winsted, Estate of Mrs. S. Cat- lin, by I. R. Griswold, Ex. ..	6,421 57
Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.: For Salary Fund.....	25 00
Bolton, L. B. S., by Miss A. N. Loomis, for Salary Fund.	5 00
Hartford, First, Y. W. H. M. Club, by Miss J. L. Haver- meyer, Salary Fund.....	50 00
M. C. S. First Ch., for Sal- ary Fund	5 00
First Ch., A Friend.....	20 00
A Friend, for Salary Fund..	25 00

South Ch. Sewing Soc., by Mrs. A. R. Stillman, special	10 00	NEW JERSEY—\$1,686.75; of which legacy, \$1,000.00.	
Norwich, Taftville, Jr. Y. P. S. C. E. special	5 00	Asbury Park, First, by G. A. Smock	10 41
Trumbull, by Mrs. S. B. Beach, for Salary Fund	7 00	Chester, Legacy of J. H. Cramer, by P. B. Pierson	1,000 00
Mission Circle, by Miss C. E. Beach, Salary Fund	8 00	Dover, Beth. Scand. Ch., by Rev. J. A. Dahlgren	1 09
	\$160 00	East Orange, Woman's Soc. for Christian Work, First Ch., by Mrs. C. M. Beckwith	10 00
NEW YORK—\$13,248.88; of which legacy, \$187.50.		K.	100 00
Berkshire, First, by S. L. Ball..	30 00	Hoboken, Norwegian, by Rev. A. I. Anthony	4 25
Brooklyn, Gift from Administra- tors of Estate of George H. Nichols	10,000 00	Little Ferry, German Evan. Ch., by Rev. W. F. Barny	6 00
Estate of H. G. Combes, by O. F. Hubbard, Trustee	187 50	Montclair, First, by J. D. Hege- man	250 00
Clinton Ave., by C. Joselin	1,250 43	Ch.	100 00
South Cong. Ch., by E. B. Olney	89 89	Woman's H. M. Union of the N. J. Assn., Mrs. G. A. L. Merrifield, Treas.: :	
Beecher Memorial C. E. Soc., by Rev. C. J. Allen	7 00	Montclair, First, for Salary Fund	200 00
Puritan Ch., by H. A. W. Goll	93 26	Passaic, C. E. Soc. of the First, for Salary Fund	5 00
Immanuel Ch., by C. F. Moe- lich	29 82		\$205 00
Spanish Am. Ch., by Rev. H. B. Pratt	2 80	PENNSYLVANIA—\$61.47.	
B. L. Benedict	10 00	Bangor, Bethel Ch., by Rev. I. Thomas	5 00
A Friend	25 00	Catasauqua, Bethel Ch., \$10.00, and Mission Band, \$3.00, by Rev. W. C. Davies	13 00
Candor, E. A. Booth	150 00	Le Raysville, S. S., by P. H. Beecher	9 50
Cortland, First, Mr. and Mrs. J. W. Keese	50 00	Y. P. S. C. E., by Rev. B. W. Northrop	12 10
Dobbs Ferry-on-Hudson, E. C. Noyes	6 00	Meadville, Park Ave., by J. T. Stem	6 87
Fairport, A. M. Loomis	10 00	Oxford, M. M. Foote	12 00
Gaines, by H. R. Anderson	5 63	Woman's Missionary Union, Mrs. D. Howells, Treas.: :	
Jamestown, First, by F. R. Moody	159 10	Guy's Mills	3 00
Knowlesville, Mrs. E. Holmes, for debt	1 00	MARYLAND—\$69.40; of which legacy, \$63.40.	
New York City, Broadway Taber- nacle, by I. C. Gaylord	684 59	Baltimore, Estate of Mrs. M. R. Hawley, by E. D. Bigelow.	63 40
Broadway Tabernacle Ch., A Friend	25 00	Frostburg, First, by Rev. G. W. Moore	6 00
Manhattan Cong. Ch., by F. H. Meserve to const. H. Mel- ville and Mrs. W. D. Rus- sell L. M's	180 90	DISTRICT OF COLUMBIA—\$310.33.	
S. S. of Bethany Ch., by C. F. Richards	25 00	Washington, First, \$229; Primary Dept. S. S., \$9.30, by W. Lamborn	238 30
"S. E. G."	25 00	Mt. Pleasant Ch., by W. D. Quinter	71 03
North Lawrence, N. Williams ..	5 00	Mrs. F. H. Montague	1 00
Orient, by C. B. King	21 37	VIRGINIA—\$7.33.	
Spencerport, Mrs. S. L. Bush ..	1 00	Received by Rev. H. A. Schauf- ler, D.D., Begonia, Slavic Ch., Rev. V. Totusek	7 33
West Bloomfield, E. G. Shepard, for debt	1 00	NORTH CAROLINA—\$10.00.	
Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.: :		Tryon, by Rev. S. O. Bryant	10 00
Brooklyn, Ch. of the Pilgrims.	100 00	GEORGIA—\$11.75.	
Cambria Center, S. S.	4 00	Atlanta, Marietta St. Ch., by Rev. W. F. Brewer	5 00
Canandaigua, for debt	32 00	Baxley, Mt. Olive Ch., Pearson, Union Hill Ch. and Rich. Ant- ark Ch., by Rev. G. N. Smith.	2 00
Corning	10 50	Bickley and Meridian, by Rev. D. F. Steedley	75
Homer, Aux.	2 00	Minerva, Center Ch., by J. A. Newton	2 00
S. S.	10 00	Wood Burry, by Rev. G. Horne	2 00
New Village, Salary Fund	5 00		
New York City, Manhattan Ch. Woman's Guild	28 09		
Broadway Tabernacle, S. W. W.	30 00		
Riverhead, Sound Ave. S. S.	15 00		
Sidney, C. E. S.	8 00		
	\$244 59		

ALABAMA—\$8.24.

Cottonwood, Mt. Zion and Oak Grove Chs., by Rev. E. Brackin	50
Ryland, P. M. Green, for debt..	1 00
Shelby, Covenant Ch., by Rev. A. T. Clarke	4 49
Ten Broeck, Union Hill Ch., by Rev. J. M. Graham	1 25
Tidmore, High Rock and Nectar Chs. and Tidwell, Concord Ch., by Rev. J. D. Foust.....	1 00

LOUISIANA—\$137.64.

Hammond, Ch., \$6.08; S. S., \$1.56, by D. H. Mathew.....	7 64
Jennings, First, by C. S. Morse	125 00
Welsh and Iowa, by Rev. J. T. Steele	5 00

FLORIDA—\$126.85.

Bonifay, New Effort, Graceville and Westville, by Rev. D. A. Simmons	62
Dayton, by W. Atwood	22 85
Fernandina, E. F. Richardson..	5 00
Jacksonville, Rev. S. F. Gale..	23 88
Key West, First, by Rev. C. A. Campbell	18 00
New Smyrna, Christ Ch., by Rev. E. H. Byrons	10 00
Tavares, Union Ch., by Rev. L. J. Donaldson	2 50
Winter Park, by C. H. Ward...	44 00

TEXAS—\$93.50.

Received by Rev. L. Rees.:	
Dallas, First, Mrs. N. Starke	10 00
Grand Ave. Ch.....	10 00
Paris, First, Hon. D. H. Scott	15 00
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	\$35 00
Cleburn, Trinity, by Rev. H. N. Smith	25 00
Denison, First, by Rev. G. P. Hauser	5 00
Port Arthur, First, by Rev. J. S. Murphy	15 00
Sherman, St. Paul's Ch., by Mrs. E. Heflin	1 00
Tyler, Moody Mem. Ch., by Rev. J. C. Calhoun.....	12 50

OKLAHOMA—\$143.40.

Received by Rev. J. H. Parker:	
Kingfisher, addl.	16 50
Alva, Olivet Ch., by Rev. W. F. Harding	10 85
Cashion, First, by Rev. F. Peyton	21 50
Forest, by Rev. J. J. Bunnell...	15 00
Guthrie, Bethel Ch., \$15.00;	
Harmony Ch., \$2.50, by Rev. H. A. Hammer	17 50
Kingfisher, by Rev. J. H. Parker	5 00
Medford, First, by Rev. O. W. Rogers	19 25
Oak Ridge, by Rev. L. S. Childs	3 80
Pond Creek, Union Ch., by Rev. W. O. Rogers	15 00
Weatherford, by Rev. C. H. Dains	3 00
Wellston, by Rev. H. L. Saunders	15 00
Womans Miss. Union, Mrs. O. W. Rogers, Treas.:	
Medford, Pilgrim Ch.....	1 00

ARIZONA—\$39.85.

Jerome, by Rev. O. Anderson...	5 00
Nogales, Trinity Ch., by Rev. W. R. REND	6 85
Prescott, First, by Rev. J. D. Kingsbury	28 00

OHIO—\$1,151.69; of which legacy, \$930.23.

Ohio Home Miss. Soc., by Rev. J. G. Fraser, D. D.....	115 46
Columbus, H. R. Hislop, \$1;	
Mrs. A. E. Rood, \$1, for debt.	2 00
Elyria, Mrs. R. Fitts.....	3 00
Kipton, Estate of H. A. Deming, by A. M. Loveland.....	930 23
Mansfield, Mrs. R. L. Avery, to const. Mansfield Mem. Library Assn., a L. M.....	100 00
Medina, Miss M. E. Clark.....	1 00

INDIANA—\$959.34.

Received by Rev. E. D. Curtis:	
Amboy	2 02
Angola	10 00
Brightwood	3 00
Elkhart, with previous contribution, to const. Rev. A. U. Ogilvie, a L. M.....	25 50
Furnessville	2 61
Gaston	2 75
Indianapolis, Mrs. F. S. Roby	5 00
Porter, to const. J. H. Busse, a L. M.....	50 00
Shipshewana	17 56
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	\$118 44

Angola, A. H. Ames.....	5 00
Cardonia and Caseyville, by Rev. H. Kirkland	13 55
Dunkirk, Plymouth Ch., by Rev. D. C. Eberhart	5 00
Fremont, by Rev. W. B. Frost..	3 00
Hebron, from Trustees of Cong. Ch., by J. W. Rice	511 00
Portland, Liber Mem. Ch., by Rev. W. H. Conner	2 85
Porter, Rev. F. W. Keagy.....	12 50
Ridgeville, by Rev. E. D. Curtis.	12 00

Woman's H. M. Union, Mrs. A. D. Davis, Treas.:

To const. A. U. Ogilvie, C. Bence and E. L. Elam L. Ms.	
Amboy	1 00
Angola	5 00
Elkhart, First	40 00
Y. P. S. C. E.....	10 00
Indianapolis	15 00
Mayflower	50 00
Plymouth	55 00
Kokomo	90 00
Y. P. S. C. E.....	10 00
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	\$276 00

ILLINOIS—\$122.62.

Illinois H. M. Soc., by Rev. J. Tompkins	75 00
Rockford, First, by B. J. Chaney	47 62

MISSOURI—\$386.90.

Aurora, S. S., \$2.25; Ch., \$33.75, by J. D. Conrad	36 00
Kansas City, Beacon Hill, by J. E. Gaylord	12 55
Clyde Ch., by C. Macmillan..	17 95
Clyde Ch., by L. Bushnell...	5 00

Neosho, First, by E. Skewes....	30 00	Grafton	3 08
St. Louis, First, by F. T. Knox, to const. J. H. Holmes, S. E. Lowe, E. P. Perry, Dr. M. H. Post and H. E. Knox, L. Ms.....	278 04	Harbine	2 25
Union Ch., by Miss E. Mar- graf	7 36	Plymouth Ch.....	7 75
[Erratum: Cole Camp, by Mrs. B. D. W. Schwald, \$10, erroneously acknowledged under Iowa in January receipts.]		Hastings	35 00
MICHIGAN—\$5.00.		Hemingford	10 00
Vermontville, O. P. Fay.....	5 00	Kilpatrick	2 00
WISCONSIN—\$9.45.		Lincoln, First	29 91
Clear Lake, Swedish Ch., by Rev. L. G. Lance.....	2 45	Linwood	19 10
Curtiss, German Zion Ch., by Rev. J. Schaerer.....	7 00	Long Pine	8 75
IOWA—\$14.12.		Ladies' Aid Soc.....	5 00
Alton, First, by J. Waldron....	4 00	Loomis, S. S.....	1 50
Orient, Ch., \$2.70; Greenfield, Providence Ch., \$2, by C. I. Wiley	4 70	Milford	6 18
Treynor, German Evan. Ch., by Rev. M. E. Eversz, D.D.....	5 42	S. S.	2 50
MINNESOTA—\$154.34.		Neligh	50 00
Received by Rev. G. R. Merrill, D.D.:		Norfolk	42 10
Minneapolis, Plymouth Ch....	58 34	Ogalalla, Union Ch.....	2 13
Orrock	5 00	Omaha, First	35 75
Perham, Endeavor Soc.....	2 00	St. Mary's Ave. Ch.....	55 07
St. Paul, Cyril Bohemian Chapel	30 00	Pickrell	5 25
	\$95 34	Springfield	17 77
Big Lake, Union Ch., by Rev. W. M. Jenkins	10 00	Springview	14 00
Brainerd, People's Ch., by Rev. G. F. Morton	2 85	Syracuse	8 00
Climax, by Rev. T. Dyke.....	50	Tremont, Ch., \$40; S. S., \$13.05	53 05
Grey Eagle, by Rev. E. E. Cram	6 60	Trenton	18 25
Kasota, \$2.00; Mankato, \$2.00; Swedish Chs., by Rev. A. Ander- son	4 00	Rosefield	4 25
Minneapolis, Oak Park Ch., Agnes E. Barnes, Treas., by Rev. W. A. Snow.....	13 00	Unadilla, Paisley Ch.....	9 00
St. Paul, People's German Ch., by Rev. G. E. Lohr.....	8 55	Verdon	3 10
St. Paul, F. Melinor	1 00	Wisner	4 00
Walker, by Rev. G. Michael....	5 00	York	107 65
Winthrop, Union Ch., by Rev. G. A. Wickwire	7 50	S. S.	21 97
KANSAS—\$77.28.		Sr. Y. P. S. C. E.....	9 27
Manhattan, First Ch. and Wom- an's Miss. Soc., by C. P. Blachly	77 28	Jr. Y. P. S. C. E.....	3 11
NEBRASKA—\$1,240.65.		Woman's H. M. Union, Mrs. C. J. Hall, Treas., of which \$50 to const. Mrs. F. E. Hardy, a L. M.....	136 30
Received by H. A. Snow, Treas.:		S. S. for Salary Fund, \$16.34; Y. P. S. C. E. for Salary Fund, \$82.85.....	99 19
Ainsworth	11 46		\$1,035 20
Ashland	45 45	Less expenses	60
Aurora	43 52		\$1,034 60
Y. P. S. C. E.....	2 00	Alma, by Rev. F. W. Pease....	10 00
Jr. Y. P. S. C. E.....	2 07	Brewster, by Rev. T. Evans....	3 60
S. S.	6 78	Butte, German Ch., by Rev. H. J. Dietrich	9 70
Avoca	6 75	Clema, by Rev. J. C. Noyce..	15 00
Beemer	4 15	Columbus, by C. G. Hickok....	23 00
Bladen	1 50	Crawford, Ch., \$27.35; S. S., \$2.70; Y. P. S. C. E., \$1.50; Jr. Christian Endeavor, .45....	32 00
Broomfield	7 40	Danbury, by Rev. H. C. Hal- bersleben	2 50
Carroll	5 00	Dodge, by E. Person	8 00
Crete	62 53	Farnam, by Rev. G. J. Battley...	5 00
Dustin	1 25	Fort Calhoun, by Rev. K. J. Cardy	1 00
Eagle	2 00	Germantown, German Ch., by L. Myers	4 91
Eureka	1 11	Havelock, First, by Mrs. E. Hempel	3 00
		Hiyannis, First, \$13.50; Bing- ham, \$1.00, by Rev. J. E. Storm	14 50
		Inland, D. Stimbert	5 30
		Lincoln, First German Ch., by Rev. G. L. Henkelmann....	12 00
		Salem German Ch., by Rev. A. Suffa	8 00
		Mentorville, Park Ch. and West Cedar Valley, by Rev. J. Roberts	10 00
		Norfolk, Second, by Mrs. J. L. Beach	1 25

Omaha, Cherry Hill Ch., \$6.00;	
Parkvale Ch., \$5.00, by Rev.	
P. A. Sharpe	11 00
Ogalalla, by Rev. G. W. Knapp	2 67
Silver Creek, by Rev. W. A.	
Davies	4 75
Wilcox, \$4; Hildreth, \$7.67;	
Freewater, \$7.20, by Rev. G.	
T. Noyce	18 87

NORTH DAKOTA—\$136.63.

Received by Rev. G. J. Powell,	
Kensal	2 57
Antelope, by Rev. P. O. Will-	
iams	50
Glenullen, German Chs., Beth-	
any, \$14.81; Leipzig, Ebenezer	
Ch., \$14.81; Antelope, Bethesda	
Ch., \$14.80; New Salem, St.	
Marks' Ch., \$14.80, and Me-	
dina, Friedens Ch., \$3.50, by	
Rev. D. Neuschwander.....	62 72
Hankinson, Ch. and S. S., Easter	
offering, by J. W. Hargrave...	10 00
Kelso, by Rev. H. Wiley.....	1 00
Kulm, G. Roedel, by Rev. M.	
E. Eversz, D. D.	5 00
Pingree, First, by Rev. W.	
Griffith	3 71
Wogansport, Miss M. O. Osgood	70

Woman's H. M. Union, Mrs. J. M. Fisher, Treas.:

Caledonia	3 30
Carrington, Jr. C. E.	2 50
Fargo, Plymouth	8 00
Hankinson	2 00
Hesper	4 63
Mayville	10 00
Michigan City	10 00
Niagara	5 00
Wahpeton	5 00
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	\$50 43

SOUTH DAKOTA—\$280.19.

Received by Rev. W. H. Thrall:	
Canova, S. S.	5 00
Huron, Rev. W. H. Thrall	30 00
Ipswich	3 08
Lake Preston, Mrs. Julia	
Keith	50 00
Yankton, by Rev. B. G. Matt-	
son	63 96
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	\$152 04

Received by Rev. M. E. Eversz, D.D.:

Parkston, Salem German Ch...	14 21
Hoffnungsberg, German S. S.	2 00
German "Kirchspiel".....	20 00
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	\$36 21

Aberdeen, Plymouth Ch., by Rev.

T. J. Dent	3 71
Academy, by Rev. L. E. Cam-	
field	5 00
Ashton, Ch., \$1; Ladies' Soc., \$4,	
by Mrs. O. S. McAllister	5 00
Aurora, by Rev. P. Gorton	3 65
Ft. Pierre, First, by Rev. G. S.	
Pope	17 58
Java, St. John's German Ch., by	
Rev. H. Baumann.....	5 00
Lake Henry and Drakola, by Rev.	
P. B. Fisk	2 00
Plankinton, Rev. J. A. Derome	2 00

Woman's H. M. Union, Mrs. J. P. Clickner, Treas.:

Academy	4 00
Alcester	5 00
Canova	5 00
Elk Point	6 00
C. E. for Alaska	2 22
Petrodie	2 20
Redfield, for Alaska and Cuba	4 18
Ree Heights	8 00
Sioux Falls	5 00
Vermillion, for Alaska and	
Cuba	4 40
Wakonda	2 00
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	\$48 00

COLORADO—\$1,044.72.

Received by Rev. H. Sanderson:

Bethune	25
Clark	2 00
Colorado City, Ch., \$3.75; S.	
S., \$4.15.....	7 90
Colorado Springs, Hillside Ch.	14 85
Coal Creek	2 00
Cripple Creek, Ladies' H. M.	
Union	35 00
Creede	13 16
Denver, Second Ch.....	38 00
Special Easter gift, by W. E.	
Sweet	10 00
Fruita	10 88
Julesburg, Prairie Temple Ch.	2 11
Jr. C. E. Soc.....	2 55
Lafayette, Easter offering by	
Mrs. M. E. Miller.....	5 00
Littleton	5 00
Ward, Ch., \$4.80; S. S., \$5..	9 80
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	\$158 50

Craig, First, by Rev. H. E. Anderson

Cripple Creek, First, by M. T.	
Hill	86 31
Denver, Olivet Ch., Jerome Park,	
by Rev. C. M. Thomas.....	2 00
Plymouth Ch., by F. B. Davis.	320 33
Lagler, First, \$3.50; Arriba, \$9,	
by Rev. C. W. Smith.....	12 50
Greeley, Park Ch., by J. B. Pat-	
ton	10 04
Hayden, by Rev. J. H. Single-	
ton	4 00
Hot Sulphur Springs, First Ch.,	
an Easter gift, by Rev. H. R.	
Harris	10 00
Manitou, by C. Meador.....	24 45
Platte Valley, by Rev. H. C.	
Stover	11 85
Prairie Temple, Bethune and	
Tuttle, Colo., by Mrs. M. A.	
Bevier	2 50
Seibert, by Rev. N. H. Haw-	
kins	28 00
Steamboat Springs, Easter offer-	
ing, by T. F. Bolger.....	8 00
Telluride, First Ch., by C. S.	
Rock	17 00
Whitewater and Beulah Ch.,	
Kannah Creek, by Rev. G. A.	
Chatfield	4 00

Woman's H. M. Union, Miss I. M. Strong, Treas.:

Boulder	5 00
Y. P. S. C. E.....	1 00
Colorado Springs, First.....	40 00
Second	12 00
Crested Butte	56 35

Denver, South Broadway	42 75	El Paso de Robles and San Miguel, Plymouth Chs., by Rev. F. W. Reid	5 00
Third	7 25	Los Angeles, Central Ave., by Rev. N. L. Rowell	45 00
North	4 00	Park, by Rev. T. Hendry	55 00
Plymouth S. S.	18 54	G. A. Rawson	10 00
Primary	15 00	Mentone, by Rev. G. Robertson	9 00
Second, S. S.	7 38	Pasadena, First, by Rev. J. L. Maile, to const. J. D. Nash, Mrs. A. E. Glenn, Mrs. L. E. Allen and E. Armitage L. Ms. A Friend	179 54
Villa Park, Ladies	10 00	Perris, by Rev. G. F. Mathes	11 00
Y. P. S. C. E.	2 50	Pomona, Pilgrim, by C. M. Stone	241 97
Boulevard	9 04	Riverside, Ch., \$29.25; S. S., \$10, by C. W. Derby	39 25
Mrs. Harriet Sanderson, Easter offering	5 00	San Jacinto, by Rev. J. L. Maile	15 00
Greeley	16 62	San Luis Obispo, First, by Rev. G. Willett	16 00
Harmon, of which \$7.41, special	25 41	Villa Park, by F. Lawson	8 00
Highlandlake	3 60	Woman's H. M. Union, Southern Cal., Mrs. K. D. Barnes, Treas.	1,456 34
Longmont	20 00		
Manitou	10 00		
Pueblo, Pilgrim Ch. Easter offering	12 75		
Whitewater	15 00		
	\$339 19		
WYOMING—\$22.55.			
Received by Rev. W. B. D. Gray: Cheyenne, First, S. S., Easter Coll.	15 90	OREGON, \$51.70.	
Rock Springs, First, by Rev. H. A. Lyman	6 65	Beaver Creek, St. Peter's Ch. and New Era; St. John's Ch., German, by Rev. P. Bott	8 25
MONTANA—\$34.90.		Bethany, German Ch., by Rev. H. Heinzelmann	10 00
Great Falls, by Rev. W. C. Ferris	18 50	Cedar Mill, A. Reichen, by Rev. H. Heinzelmann	5 00
Woman's H. M. Union, Mrs. W. S. Bell, Treas.:	6 40	Portland, by Rev. D. B. Gray	4 25
Billings	10 00	German Ch., by Rev. J. Fath	10 70
Helena	\$16 40	Salem, Rev. P. S. Knight	2 50
		Stafford, German Ch., by Rev. M. E. Eversz, D. D.	11 00
UTAH—\$6.20.		WASHINGTON—\$139.28.	
Park City, First, by Rev. G. A. Conrad	6 20	Aberdeen, First, by Rev. H. D. Crawford	18 00
IDAHO—\$112.75.		Ahtanum, by Rev. A. J. Smith	20 00
Boise, by Rev. R. B. Wright	22 00	Cheney, First, by Rev. J. C. MacInnes	13 15
Challis, First, by Rev. R. S. Nickerson	14 65	Granite Falls, Union Ch., by Rev. C. W. Bushnell	20 33
Hope, First, by Rev. V. W. Roth	2 00	Kalama, First, by Rev. W. E. Young	2 00
Mountainhome, Ch., \$15; C. E. Soc., \$5, by Rev. C. E. Mason	20 00	North Yakima, by Rev. H. P. James	5 00
Mullan, First, by Rev. E. Owens	4 50	Seattle, Pilgrim Ch., by C. A. Christopher	52 00
Pocatello, First, by Rev. G. H. Perry	34 00	Snohomish, First, by Rev. C. L. Mears	3 00
Weiser, by Rev. E. H. Ashmun	13 60	Spokane, West Side Ch., by Rev. M. Baskerville	5 80
Woman's M. Union, Mrs. G. W. Derr, Treas.: ..	2 00	[Erratum: Seattle, Edgewater Ch., by Rev. J. T. Nichols, \$25, erroneously acknowledged under Edgerton in January receipts.]	
Mountainhome, Aux.		ALASKA—\$9.00.	
CALIFORNIA—\$2,401.07.		Valdez, End. Ch., by Rev. D. W. Cram	9 00
Received by Rev. J. L. Maile: Claremont	38 00	MARCH RECEIPTS:	
Highland	79 00	Contributions less \$287.22, re-funded to donors	\$25,841 16
Los Angeles, East Side Ch.	5 00	Legacies	22,654 64
Vernon Ch.	13 80		\$48,495 80
Ontario, by E. E. Leach	5 00	Interest, net	10,260 46
Pasadena, First	50 82	Annuities	6,500 00
Riverside	53 05	Home Missionary	54 01
	\$244 67	Literature	67
Alpine, \$13.00, and Dehesa, \$7.00, by Rev. J. L. Pearson ..	20 00		\$65,310 94
Avalon, by Rev. C. W. Williams ..	12 00	For Permanent Investment....	100 00
Bloomington, \$6.70; Rialto, \$9.75 and Bethel, \$8.10, by Rev. A. C. Dodd	24 55		
Compton, First, by Rev. R. Hardin	8 75		

TOTAL NET INCOME FOR THE YEAR
ENDING MARCH 31, 1902:

Contributions	147,911 10
Legacies, less legal and estate expenses	169,927 08
Net amount of donations, subject to payments during life of do-	

nors	10,348 25
Net income of Invested Funds, less interest charges	18,663 16
	\$346,849 59

Home Missionary subscription and Leaflet sales, viz., \$357.90, credited to Publication account.

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in March, 1902

Brooklyn, N. Y., L. B. S. of Tompkins Ave. Ch., by Sarah M. Higgins, box, barrel and package	116 00	barrel	113 67
South Ch., by Mrs. James Armstrong, box	150 00	L. H. M. S. of the Farmington Ave. Ch., by Mrs. E. H. Pember, box	169 78
Hartford, Conn., W. H. M. S., of First Ch., by Mrs. H. B. Langdon, four barrels, box, package and cash	468 47	Newbury, Vt., Benev. Soc. of First Ch., by H. E. Keys, box	
Ladies' Sew. Soc. of Second Ch., by Mary P. Billings,		Sharon, Conn., Ladies' Sew. Soc., by Jane M. Goodwin, two barrels	141 20
			\$1,159 12

Received and reported at the rooms of the Woman's Home Missionary Association, Boston, in March, 1902. MISS L. L. SHERMAN, Secretary

Boston, Central Ch. Aux., by Mrs. C. W. Pearson, 2 barrels	71 24	Newtonville, Central Ch. Aux., by Mrs. L. E. Binney, barrel	67 37
Brighton, Aux., by Mrs. Lydia H. Kennedy, 2 barrels	145 50	Pittsfield, First Ch. B. S., by Miss Mary L. Adams, box and barrel	204 00
Fall River, Central Ch. Aux., by Mrs. J. F. Jackson, box	126 37	Northampton, Edwards Ch. Aux., by Mrs. A. F. Kneeland, barrel	23 55
Central Ch. Aux., by Mrs. J. F. Jackson, box	87 11	Providence, R. I., Beneficent Ch. Aux., by Mrs. A. D. Greene, box	85 00
Gloucester, Trinity Ch. Aux., by Miss Martha A. Brooks, box	156 37	Central Ch. Aux., by Mrs. T. B. Stockwell, 2 boxes	303 76
Mittineague, Aux., by Miss Charlotte Evans, barrel	50 00	Roxbury, Immanuel Ch. Aux., by Mrs. S. A. Brackett, box and 2 barrels	200 00
Newton Centre, First Ch., Aux., by Mrs. J. M. Dill, barrel	108 18	Somerville, Franklin St. Ch. Aux., by Mrs. A. C. Hill, box and barrel	175 00
Eliot Ch., W. A. Aux., by Mrs. F. W. Hazelwood, 2 barrels	113 20	Westfield, First Ch. Aux., by Mrs. P. Searle, box	90 63
Eliot Ch., W. A. Aux., by Mrs. F. W. Hazelwood, box and barrel	61 40	Wollaston, Aux., by Mrs. Mary True Taylor, barrel	54 60
			\$2,023 28

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in March, 1902. REV. EDWIN B. PALMER, Treasurer. Boston

Abington, First, by J. T. Richmond	\$5 83	Cambridge, Prospect St., by Wm. F. Hurter (addl.)	7 00
Barnstable, West, by Henry S. Smith	7 00	Charlton, C. E. Soc., Self-denial week, by Geo. R. Taylor	6 00
Blackstone, by Joseph Hoyle	20 00	Chelsea, Central, by W. B. Denison	11 49
Boston, Boylston, by G. E. S. Kinney	5 00	Chicopee (Falls), Second, by Chas. A. Taylor	32 49
Dorchester, Central, by Geo. A. Riley	50 00	Cummington, West, by Mrs. S. M. Sears, Taft thank-offering	5 00
Friend	10 00	Dana, by N. L. Johnson	10 00
French Mission, by Rev. A. Bouteiller	15 00	East Bridgewater, Union, by Geo. M. Keith	14 30
Norwegian, by Rev. L. J. Pedersen	5 00	Easthampton, First, by W. H. Wright	32 23
Union, by Wm. H. White	127 50	Easton, Evan., by J. O. Dean (addl.)	35 00
Boxboro, by A. W. Wetherbee	16 00	Erving, by W. W. Brown	3 60
Brockton, Porter S. Ch., by H. N. Packard	11 52	Everett, Courtland St., by H. J. Packham	15 00
Brookline, Harvard, by J. H. Shapleigh	96 80		

Mystic Side, by Geo. W. Lewis	13 00	Greenfield, First, by C. W. Dinsmore	8 00
Medford, So. Union, by G. S. Whitehead	52 66	Hanover, Second, by A. M. Bartow	1 77
West, C. E. Soc., by H. M. Clapp	9 00	Hardwick, by Rev. H. Page	15 00
Merrimac, C. E. Soc., by C. B. Heath	2 00	Haverhill, Fourth, by J. H. Jaques	2 50
Middleboro, North, C. E. Soc., by Miss Clara W. Eaton	5 00	Riverside, by W. A. B. Cluff	6 00
Montague, Millers Falls, by Mrs. Mary A. King	4 00	Holbrook, Winthrop, by F. W. Blanchard	54 85
Natick, South, by M. V. B. Bartlett	6 38	Holland, Ladies' H. M. Soc., by Mrs. J. G. Willis	20 00
New Salem, by Harry Cogswell	7 15	Huntington, First, by Rev. W. L. Hendrick	6 00
Northbridge, Center, by Rev. Jas. H. Childs	22 00	Lawrence, Eaton, Mrs. James H., by Rev. J. Coit	10 00
North Easton, Swede, by W. Borg	5 00	Swede, by Rev. E. M. Holmblad	5 50
Norwegian Congs., by Rev. C. M. Jacobson	8 82	Lenox, French givers, by Rev. P. Elsesser	3 60
Oakham, C. E. Soc., by Miss F. I. Sargeant	1 00	Lowell, John St., by Rev. Geo. H. Johnson	10 00
Pepperell, by Geo. H. Shattuck	18 37	Lynn, A Friend	50 00
Pittsfield, French, by Rev. P. Elsesser	11 40	Malden, Maplewood, Swede, by Rev. E. M. Holmblad	5 00
Plymouth, Chiltonville, by Lina B. Nickerson	10 00	Marblehead, First, by N. P. Sanborn	53 00
Pilgrimage, by C. F. Cole, for Italian work	30 00	Marion, J. Pitcher Annuity, by P. B. Hadley	45 44
Quincy, Atlantic, Memorial, by Frank Jenkins	31 35	Marlboro, French, by Rev. S. E. Lord	11 78
Reed, Dwight, fund, Income of	127 50	Maynard, by W. H. Gutteridge	5 36
Rowley, by Woodbury Smith	11 81	Medfield, by Rev. L. M. Pierce	18 30
Shelburne, by Z. D. Bardwell, to cont. Mrs. Everett Taylor, L. M. of C. H. M. Soc.	56 00	South Hadley, First, by L. M. Gaylord	18 89
Shirley, by Rev. J. Torrey	12 00	Wall, fund, Income of	70 00
Somerset, S. S., by Saml. A. Marble	11 13	Ware, East, by D. W. Ainsworth	369 50
Somerville, Broadway, by F. S. Holden	39 95	Wayland, by F. H. Fowler	11 00
Franklin St., by A. L. Cole	10 11	West Boylston, by E. B. Rice	4 25
Southbridge, Globe Village Evan. Free, S. S., by Miss Bell Hayward	14 98	Westfield, Second, by W. L. Bartlett	37 00
Fall River, Central, by R. B. Borden	443 15	Williamstown, White Oaks, C. E. S., by Ethel Stocking	3 87
Falmouth, Waquoit, by E. A. Little	7 69	Woman's H. M. Asso., by Miss Lizzie D. White, Treas.: ..	
Finn Congs., by Rev. A. Groop	13 75	Grant for Miss C. L. Tenney of French	
by Rev. K. F. Henriksen	8 43	Am. College	\$50 00
Fitchburg, Swede, by Rev. J. Anderson	10 00	Grant for Miss J. Junck, Pole Bible	30 00
Framingham, South, Grace, by Geo. M. Amsden	83 40	Reader	80 00
Fuller, T. H., fund, Liquidation dividend	16 00		\$2,581 41
Granville Center, by Bessie M. Gillett, Taft thank-offering ..	10 00	Home Missionary	1 80

\$2,583 21

[Erratum: In April *H. M.*, page 323, opening line of Mass. H. M. S. 'Receipts,' "Olivet, by H. A. Stowell, \$10.00," should be placed under "Springfield," at bottom of second column.]

THE MISSIONARY SOCIETY OF CONNECTICUT

Contributions in March, 1902. WARD W. JACOBS, Treasurer, Hartford

Ansonia, German, Y. P. S. C. E., by Miss Selina Kienast	\$5 00	Canterbury, First, Estate of Embelen L. Williams, by Lucius B. Morgan, Trustee	11 44
Bridgeport, King's Highway, by F. W. Storrs	2 94	Deep River, Swedish, by Frank A. Lund	3 00
Y. P. S. C. E.	6 00	East Haddam, First, by E. W. Chaffee	4 42
Ladies' Aid Society	4 00	For C. H. M. S.	9 05
	\$12 94	Griswold, Y. P. S. C. E., by Rev. F. E. Allen	5 00
Brooklyn, by M. W. Crosby	29 00	Goshen, S. S., by Frank J. Seaton	14 43
Sunday School	5 00	Hartland, East Hartland, by Rev. W. E. Moore	10 50
Y. P. S. C. E.	6 00	Higginum, by R. J. Gladwin	15 00
	\$40 00	Killingworth, by W. A. Snow	6 25
For C. H. M. S.	\$30 00		
For M. S. C.	10 00		

Middletown, First, by E. P. Augur	19 23	Redding, by J. B. Sanford	8 85
Middletown, South, by G. A. Craig	85 74	Seymour, by C. J. Atwater....	9 45
New Britain, First, by Wm. P. Felt	119 91	Sharon, by R. E. Goodwin....	8 70
New Haven, Howard Ave., by C. C. Chalker	24 03	Somers, by L. W. Percival	9 10
North Windham, by O. E. Colburn	2 04	Stratford, by H. H. Judson....	16 73
Norwich, Broadway, Young People's Union, by George L. Greenman, for Hungarian Ch. in South Norwalk	10 00	Washington, Swedish, by Rev. C. A. Danielson	4 15
Norwich, Taftville, Junior Y. P. S. C. E., by Mrs. William Carr, for Hungarian Ch. in South Norwalk	5 00	Waterbury, First, by F. B. Hoadley	90 44
Old Saybrook, by Robert Chapman	7 40	Waugrean, by Rev. S. H. Fellows to const. Miss H. H. Wilson, of Central Village, a Life Member	50 00
Prospect, by Rev. W. H. Phipps	12 00	Wethersfield, by S. F. Willard...	29 35
			<hr/>
			\$649 15
		M. S. C...\$610 10	
		C. H. M. S... 39 05	
			<hr/>
			\$649 15

NEW YORK HOME MISSIONARY SOCIETY

Contributions in March, 1902. WILLIAM SPALDING, Treasurer

Antwerp	\$24 88	North Collins	25 00
Franklin	50 00	Norfolk	2 69
Griffins Mills, S. S. and C. E. Soc.	4 00	Ontario	7 00
Java, \$6.54; C. E. Soc, \$3.00....	9 54	Riga	2 25
Keene Valley	5 00	Salamanca	10 00
Lockport, East Ave., \$40; C. E. Soc., \$10.....	50 00	Syracuse, Danforth.....	35 50
			<hr/>
			\$225 86

OHIO HOME MISSIONARY SOCIETY

Contributions in March, 1902. REV. J. G. FRASER, Treasurer

Ohio Woman's Home Missionary Union, by Mrs. Geo. B. Brown, Treas.:		Mizpah Branch, by Rev. Paul Fox.....	5 50
Andover, W. M. S.....	\$3 00	Denison Ave., by Rev. E. E. Scovill	3 00
Ashtabula, First, W. A.....	8 50	Collinwood Ch., \$12.30; C. E., \$1.43, by Lulu Rowley....	13 73
Second, W. M. S.....	8 15	Columbus, South, by Rev. J. W. Barnett	8 00
Cincinnati, Vine, W. H. M. S.....	10 00	Cuyahoga Falls, by Miss Marie B. Clark	11 30
Cleveland, First, W. H. M. S. Bethlehem, W. M. S.....	5 00	Huntington, West Va., by Miss Anna L. Johnston, Treas.	12 00
Conneaut, W. M. S.....	5 00	Lucas, Arthur Leiter.....	5 00
Kent, W. M. S.....	5 00	Madison, Central, by A. S. Stratton, Treas.....	15 07
Madison, W. M. S.....	10 00	Marblehead, by Rev. J. H. Hull	5 00
Mansfield, Mayflower, W. M. S.....	5 00	North Amherst, S. S., by Rev. Geo. Benford.....	3 50
Medina, W. M. S.....	15 00	Norwalk, by A. T. Symons, Treas.	2 09
Newark, First, C. E.....	3 00	Olmstead, Second, by Mr. Dutnell	18 50
Norwalk, W. M. S.....	6 00	Pittsburg, Pa., South Side, by Rev. W. Surdival.....	5 00
Oberlin, First, W. H. M. S. L. M. for Mrs. W. T. Upton, 192 Forest St.....	75 00	Secretary, Pulpit Services....	10 00
Sandusky, W. M. S.....	5 00	Springfield, First, Ch., \$5; S. S., \$15; by Everett M. Young	20 00
Springfield, First, W. M. S.....	9 00	Lagoda Ave., by Rev. W. H. Baker (Coll.).....	5 00
Toledo, Second, Jeanette Mission Circle	3 50	Tallmadge, by John W. Seward, Treas. in full to const. John Emmett, L. M.....	70 00
Central, S. S., Silver Circle Unionville, W. M. S. \$3; S. S., \$2; Jr. C. E., \$1.....	6 00	Toledo, First, Rev. A. M. Hyde, D. D.....	28 00
Williamsfield, W. M. S., Rev. E. P. Herrick, Cuba.....	5 00	Plymouth, by Rev. G. W. Belsey	22 00
Zanesville, W. M. S.....	4 80	Unionville, by I. W. Cone, Treas.	10 00
	<hr/>	Wauseon, by Mrs. C. E. Guilford	6 50
Alexis, by Rev. G. W. Belsey..	\$202 95		<hr/>
Ashland, by Mrs. Emma J. Koehl	5 41		\$598 00
Brownhelm, by Samuel Bacon..	13 15		
Burton, by F. Roy Truman..	6 50		
Center Belpre, by Mrs. James Drain	10 60		
Cleveland, Bethlehem, by A. R. Teagle, Treas.....	7 00		
	72 20		

*Receipts of the Woman's Home Missionary Union of Michigan for March, 1902*MRS. E. F. GRABILL, *Treasurer*

SENIOR FUND.

Alpene, L. H. & F. M. S.....	\$2.00
Baroda, W. H. M. U.....	2.25
Benzonia, L. M. S.....	10.00
Covert, L. M. S.....	6.00
Detroit, First, Woman's Association	50.00
Fort St. L. M. S.....	3.00
Eaton Rapids, W. M. S.....	5.00
Flint, W. H. M. S.....	17.25
Galesburg, W. M. S.....	25.00
Greenville, W. H. M. S., of which \$22.35 is "Thank Offer- ing"	28.05
Highland Station, W. H. M. S.....	6.00
Hudson, Mrs. C. B. Stowell....	55.00
Kalamazoo, W. M. U.....	27.00
Laingsburg, W. M. S.....	10.07
Lansing, Plymouth, L. S.....	9.87
Ludington, W. H. M. S., of which \$28.85 is "Self-Denial,"	47.89
Mattawan, W. H. M. U.....	5.00
Middleville, W. H. M. S.....	5.00
Morenci, W. M. S.....	10.00
Olivet, L. B. S.....	24.79
Ovid, W. Gen'l M. Soc., of which \$13.00 is "Self-Denial"	14.92
Red Jacket, W. M. S.....	6.30
St. John's, Congregational M. S.....	10.00
Salmon, First, W. H. M. S.....	3.00
South Haven, W. M. S.....	11.00
South Lake, Linden W. M. S.....	20.05
Tipton, W. M. S.....	6.00

Victor, W. H. M. U.....	5.00
Webster, W. H. M. S.....	10.00
Wheatland, W. H. M. S.....	20.00
Wyandotte, L. M. S.....	16.00
<hr/>	
	\$471.44

YOUNG PEOPLE'S FUND.

Ann Arbor, Y. P. S. C. E.....	\$10.00
Ann Arbor, Children's Miss. Soc.....	10.00
Benzonia, Jun. C. E. Soc.....	3.50
Detroit, Boulevard Y. W. M. Soc.....	1.00
Detroit, Woodward Ave. Branch S. S.....	2.50
Jackson, Plymouth Jun. C. E. Soc.....	1.00
Michigan Center, Sunday School S. S.....	1.00
Middleville, Y. P. S. C. E.....	1.00
Onokama, Sunday School.....	1.00
Owosso, Y. P. S. C. E.....	6.90
Oxford, Mission Band.....	3.00
Wyandotte, Y. P. S. C. E.....	5.00
Wyandotte, Jun. C. E. S.....	1.00
<hr/>	
Total	\$518.34
Additional for last report:	
Charlotte, L. B. S.....	25.00
Interest	30.00
Wheatland, W. H. M. S.....	5.00
<hr/>	
	\$60.00

MICHIGAN HOME MISSIONARY SOCIETY

Receipts of the Michigan Home Missionary Society in March, 1902. REV. JOHN P.SANDERSON, *Treasurer, Lansing*

Alba	\$19.52	Lansing, Plymouth.....	25.63
Alba S. S.....	2.78	Laingsburg	24.18
Baroda	5.43	Lake Odessa	20.00
Benzonia	115.00	Omena Y. P. S. C. E.....	4.12
Brimley	10.00	Otsego	6.32
Butternut	8.00	Pine Grove	14.50
Chase	2.63	Romeo	41.01
Chelsea, Y. P. S. C. E.....	50.00	Rosedale	10.00
Clinton	15.00	Sheridan	7.50
Clinton S. S.....	5.00	Sherman	10.00
Columbus	25.26	Standish	3.25
Coral Y. P. S. C. E.....	1.10	Standion	37.75
Delta	3.55	Three Oaks	127.20
Detroit, Woodward Ave.....	100.00	Union City	12.50
East Nelson	5.00	Union City S. S.....	5.00
Farwell	3.30	Utica	5.00
Fenwick	5.00	Wacousta	8.50
Frankfort	5.00	Wheatland	13.35
Galesburg	18.05	White Rock	3.90
Galesburg S. S.....	5.00	Anonymous	316.20
Greenville	5.00	A Friend	50.00
Hartford	2.17	Interest on Permanent Funds..	275.00
Helena	5.75	Estate of Mrs. Eliza Phillips, Hudson	1000 00
Howard	2.50	Woman's Home Missionary Union of Michigan, by Mrs. E. F. Grabill, Treasurer.....	54.92
Hudson	48.80	<hr/>	
Iroquois	1.00	Total	\$2573.52
Johnstown and Barry.....	10.00		
Kalamo	8.35		
Kalkaska	8.50		

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relating to the Department of Collections, the Editorial and Publishing Department, and the Auxiliary States may be addressed to Rev. J. B. Clark, D.D. Communications relating to the Department of the Missionary Field may be addressed to Rev. Washington Choate, D.D. Correspondence connected with the Box Department and Family Supplies may be addressed to the Woman's Department.

Donations and Subscriptions

in Drafts, Checks, Registered Letters, or Postoffice Orders, and all correspondence relating to estates and annuities, may be addressed to WILLIAM B. HOWLAND, Treasurer, Fourth Avenue and 22d Street, New York.

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Form of Bequest

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to the person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

Congregational Home Missionary Society

Fourth Ave. and 22d St., New York

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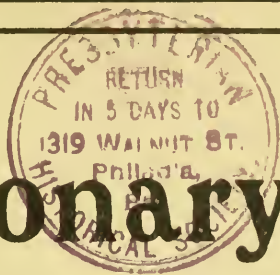
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The Home Missionary



Vol. LXXV

JUNE, 1902

No. 2

ILLUSTRATED ARTICLES

Progressive Work in New York

Church Planting and Progress in North Dakota

A Home Missionary Plant in New Jersey

New York

Congregational Home Missionary Society

Fourth Avenue and 22d Street

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The Home Missionary

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The Home Missionary

VOL. LXXV

JUNE, 1902

NO. 2

EDITORIAL NOTES

A CORRECTION.—Fifty cents, not sixty, as printed last month, is the subscription price of THE HOME MISSIONARY.

OUR June number is issued a few days ahead of time, so as to reach as many as possible of our readers in advance of our Annual Meeting.

THE full programme of our Annual Meeting at Syracuse, N. Y., June 3-5, was given in our May issue. Special copies of the programme have been sent to many pastors, with the thought of thereby securing that adequate notice to their congregations which none concerned for a due interest in a meeting of such importance to our work will be likely to neglect.

THE occurrence of the Annual Meeting this month within the State of New York lends special timeliness to the paper presented in this number upon New York as a part of the wide field of Home Missions.

WE have had prepared for use in Sunday school and home some half dozen leaflets on as many interesting fields and phases of home missionary work. These leaflets, in which story, question and answer are proportionately combined, relate to sunny Cuba, to icy Alaska, to the copper mines and miners, and other interesting subjects. We shall not only be glad to send sample copies free, but all who wish to use them will be freely supplied with the quantity required.

For Our
Young People

THE Rev. James Thomas Ford, formerly Home Missionary Superintendent of Southern California, died at Los Angeles, April 14, in his

**The Late
James T. Ford**

seventy-fifth year. A native of North Attleborough, Mass., a graduate of Williams College, and of Andover Seminary, Mr. Ford served in Vermont as missionary, and in the pastorate of the Church in Stowe, till 1870, when he took charge of the historic "Circular" Church in Charleston, S. C. Removing hence in 1875 to California, after a term of service as pastor of the church in San Bernardino, he filled for sixteen years, till 1899, the arduous office of Home Missionary Superintendent. He lived to see the fruit of his labors in changed communities, and earned the apostolic "good degree."

THE Presbyterian Board of Home Missions celebrates this month the completion of its first century, and commemorates enterprises whose fruitfulness is both an encouragement and a pledge of still larger undertakings. The Executive Committee of the Congregational Home Missionary Society has expressed its full sympathy with our Presbyterian brethren in a cordial note of congratulation to be presented at their anniversary.

OUR TREASURY

This exhibit of our present financial condition is most encouraging; though the burden borne a year ago has not been entirely removed, its speedy disappearance seems to us now very near.

The following is a summary of the Treasurer's report for the year ending March 31, 1902, to be presented at the annual meeting in Syracuse.

The Congregational Home Missionary Society began the year with a net debt of \$63,698.18. The receipts of the National Society during the year from contributions, legacies, and other sources, were \$346,849.59.

The expenditures of the National Society for missionary labor and expenses during the year have been \$293,063.90.

The net debt of the National Society at the close of the fiscal year, March 31, 1902, is \$9,912.49, a decrease in the debt during the year of \$53,785.69.

The Auxiliary Societies raised and expended in their own fields, during the year, \$255,612.65. Adding this to the total receipts of the National Society, we have a grand total of receipts for Home Missions for the year of \$602,462.24, and a grand total of expenditures of \$548,676.55.

PROGRESSIVE MISSIONARY WORK IN NEW YORK

BY THE REV. ETHAN CURTIS, SECRETARY

Wilmington.—This country field is at the back of the Adirondack wilderness, and many miles from the railroad. The church had been without a pastor for two years, had become discouraged, divided, and much run down. Numbers of candidates had visited the field and refused to take charge of it. Finally the Rev. H. A. Johnston was found and consented to undertake the work. We learned afterwards that he had consecrated his life to go where no one else would. Both church and parsonage were in a dilapidated condition. He began by preaching not only in the church, but in the school houses, and visiting from house to house for many weeks. The result was that in a few months there were sixty conversions. When the first autumn was passing it was necessary to do something to the parsonage to make it fit to live in during an Adirondack winter. About that time the daughter of a Godless-lumberman was seemingly sick unto death, and Mr. Johnston was called in. Her conversion followed, which greatly affected her father, so that he offered to contribute lumber for the repair of church and parsonage, if others would do the drawing, the labor, and furnish what else was needed. The result was that the parsonage was largely built over, as this seemed necessary, and the church put in an attractive condition. Then the old carpet looked quite out of place, and at the earnest solicitation of the women Mr. Johnston was led to appeal to the superintendent of the pulp mill; he was a rough man, but it was pay-day, and he asked his men to contribute; so the next day a carpet was provided to be made up for the new interior. In the severe winter weather the congregation dropped off. When the pastor expressed his regret to former attendants, they assured him that they would be only too glad to come if there were sheds for their horses. The community is very poor, and had already apparently gone beyond their resources; but this request seemed so reasonable that, after prayer and conference, it was agreed that the pastor and one of the deacons should drive from house to house all over the township asking for a few shingles, a pound of nails, some boards, or timber, labor or use of team—anything, however small, that would aid in the construction of horse-sheds. It was agreed that the deacon should drive, and that, while the pastor was soliciting, he should pray for the success of the

effort. The result was that they got the lumber, the sawing, the drawing, the labor, the other material—and the sheds; and at our last visitation we hitched our horse in them. The result of Mr. Johnston's labors in that field has been to build it up in spirituality, in harmony, in greatly increased membership; the church has become an example of zeal and consecration to the country round about; they have built sidewalks in the streets, and changed the very face of the town.

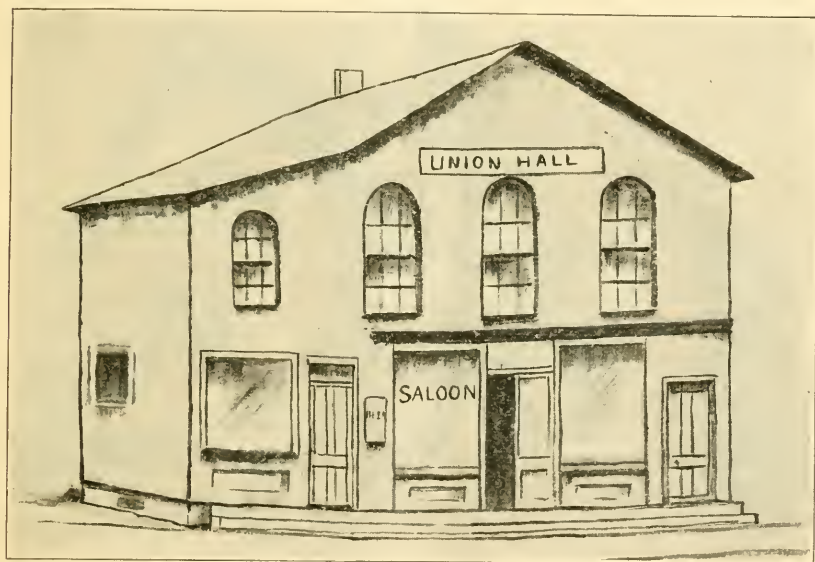


CONGREGATIONAL CHURCH, SAVANNAH, N. Y.

Savannah.—This is a new church, four and a half years old, and is remarkable for what has been accomplished in a short time with the small resources at command. The church was organized in August, 1897, with twenty members, and met for three years in a hall. There were little means to obtain equipment in the way of lot and edifice, and it seemed at first as though these necessary things must be somewhat far away. Soon after organization the Rev. B. N. Wyman, who had done successful work at Sinclairville, took charge of the new enterprise. By quiet, persistent, wise effort, assisted by leading members of his flock, a desirable corner lot on the main street was obtained, and by the aid of the Church Building Society and the Women's Home Missionary Union a pretty, modern church was erected, tastefully decorated and furnished. The membership has been more than doubled; one feature after another has been added in the way of organization and efficiency, until now this church has a commanding position in the community. Its pastor, a graduate of Oberlin and of Yale, has come to be a leader in that region; is president of the County Sunday School Association, at the head of the University Extension movement, and a prominent factor in the advancement of the Kingdom in that part of the State. The church is attracting to itself more and more the best people in the community. For two or three winters it has sustained courses of lectures, and two years ago entertained the Central Association in a very creditable way.

Plymouth Mission, Buffalo.—Nearly eleven years ago it was decided to start a mission in the historic Black Rock region of Buffalo. There was a large population living in story-and-a-half houses, a good many poor people, and many saloons with the accompanying rough ele-

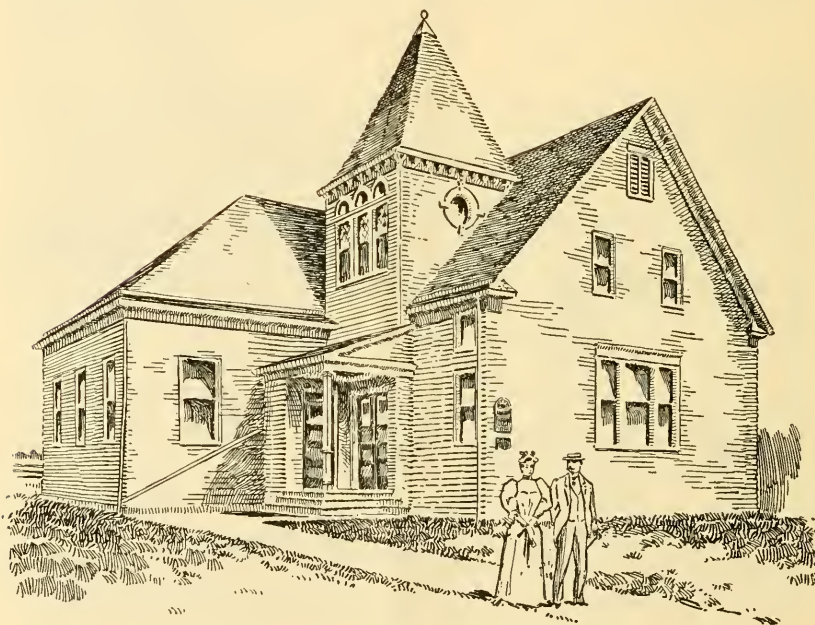
ment. Great difficulty was found in obtaining a room for beginning the work, and the one affording the best location was Union Hall, over a saloon, an old story-and-a-half building. The benches were of the tumble-down order, and in place of ceiling dirty canvas was tacked up, covered with cobwebs in which were the remains of many dead flies. For the first month the Mission was a curiosity, and the Gospel service on Sunday evening was attended by only a few of the grown people among many young folks. At times the drinking downstairs was so boisterous that word had to be sent down that they were disturbing the meeting. But the work grew steadily until the little upper room was too small for those who wished to attend the



HALL IN WHICH PLYMOUTH MISSION, BUFFALO, STARTED

services. Then during the summer the loan of one of the city school buildings was kindly granted. Meantime a lot was purchased at the corner of Grant Street and Military Road, and the present chapel erected. The work has steadily grown until the Sunday-school has become very large, having an enrollment of 450, with something like 175 in the primary department. This is a mission of the First church, so that the membership is there, and some 200 have been received from the beginning. The present number on the active list is 150. Plymouth has become a large, well-equipped Mission, with a great variety of activities. It has sustained for two years a week-day kin-

dergarten, which for much of the time has been under the charge of Miss Anna Fitch, daughter of Dr. Frank S. Fitch. There are three Endeavor Societies, regular, intermediate and junior; a Saturday afternoon sewing-school with an average attendance of 60 girls; a mothers' club, and a men's club; and a feature recently added is a gymnasium in a near by building, which is being largely patronized. The present efficient pastor is Rev. Wm. B. Humphrey; his predecessor was the lamented Rev. John L. Franklin, who died in the pastorate of this Mission; and before him Rev. Albert L. Grein, now of Pilgrim Church,



PLYMOUTH MISSION, BUFFALO, N. Y.

whose work here was very creditable. Plymouth Mission occupies an important field, in the midst of a large population, and it has so grown in numbers that the present building is far too small for its needs. More room will have to be provided soon.

South Avenue, Syracuse.—This organization came to us from the Protestant Methodists. The first we knew of any such thought on their part was an application late one Saturday night to President E. N. Packard of our Society. After some hesitation the responsibility of accepting the proffer was favorably decided. The problem at first was very difficult, this being one of the slum regions of the city, with drinking, laziness and poverty, and a hoodlum element. The church

organization was a mixture of all sorts, characteristic of an old Mission. At first there seemed no course except to allow a number to drift away, so that organization could be begun on a solid foundation. There was the usual tussle with the rough element; teachers had to be brought in from other churches, the material on the ground being so poor. By degrees a better order was established, and a higher grade of people came in. By means of a night school and a gymnasium rough boys were attracted, until the church itself has become a marked one for efficiency, for self-sacrifice in the midst of poverty, for earnest Christian work; and this has so affected the community that that region has been largely transformed through this organization. When we assumed control there was no pretense of raising on the field the small amount needed, but individuals went through the city begging funds and fuel. This was immediately stopped, and after some four years of training the members of this congregation made, perhaps, as large sacrifices as any in the city to support their church, a Christian Endeavor Society of twenty-four giving out of their small earnings in a single year \$10 toward the support of their own church, and \$10 each to Home and Foreign Missions. This society also took the banner in the City Union for largest average attendance. The attention of the city has been directed during the past winter to this field on account of the serious damage done by floods. Twice nearly half the congregation have been driven from their homes, and on each occasion the church services were suspended for the same reason. Many in the city and vicinity have contributed funds, food and clothing, for the flood sufferers in this section, and the efficient pastor, Rev. Kingsley F. Norris, and his earnest people, have been the relief committee, winning much merited praise for their abundant labors in succoring the needy. This church has made steady progress, and though poor in this world's goods has done a great work in this field, and has the promise of a bright future.

St. Luke's, Elmira.—This, a railroad church, near the D., L. & W. roundhouse, was organized in 1890. For a time it met in a private house, and great difficulty was experienced in procuring a fit meeting place. Finally it was found that, by the extension of the city, an old district school house had come within the ward that was not needed, and so was for sale by the city. Two parties were bidding for it; one a saloon keeper and the other this new enterprise. When he learned who his opponent was the former gave way and we obtained the school house. A lot in a fine location had been obtained on contract, and to the back of this the building was moved. A coat of paint disguised the old penknife marks; the floor worn by a generation of children's feet was

replaced, and the building was made usable for a brief time, as it was supposed. But on account of the general lack of funds on the field it had to serve the purposes of the church for some eight years before

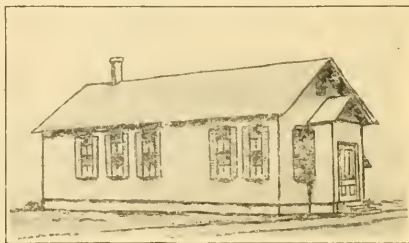


ST. LUKE'S CHURCH, ELMIRA, N. Y.

a new edifice took its place. This organization had special difficulties to contend with from the first on account of continual change in the congregation, the rivalry of the Railroad Young Men's Christian Association that was near by, and the training of the people. Meantime money was being quietly ac-

cumulated to pay for the lot and erect a new edifice, and in the summer of 1899 they were enabled to occupy a new church. Since then there has been growth in all ways, and this has been specially noticeable under the last pastor, Rev. Charles F. Allen, who began his ministry July 1st, 1900.

The church was \$3,000 in debt, on mortgage, and nearly \$500 in outstanding accounts when he assumed charge. A loan of \$2,000 was obtained from our Building Society, and now the \$1,500 additional has been raised. There has been added to the church a pipe organ costing \$1,500, the money being largely subscribed by outsiders; the Home Missionary aid has been reduced \$100, and \$200 more has been subscribed for the improvement of the property. This is a marvelous



School House in which St. Luke's Church, Elmira, was organized

record considering the limited means of the people, and is due in great measure to the ability of the pastor to raise money. While the material interests have been looked after so thoroughly the internal affairs of

the church have had equal prosperity; 61 have been added to the church under this pastorate. Junior and Intermediate Christian Endeavor Societies have a combined membership of 100. A boys' club



THE REV. ETHAN CURTIS

of 50 has been organized; a reading room and gymnasium have been placed in the basement of the church; the Bible-school has greatly increased until it has 21 regular classes. A new feature has been introduced into this church, called the Monthly Institute, by which each organization, beginning with the trustees, devotes one evening in a week set apart for this purpose to report and review the work of the month in its department. For example, Monday evening is given to the trustees, Tuesday evening to the Sunday-school, Wednesday evening to the Christian Endeavor, and so the church comes together to look back

over the past month, and forward into the next, with a view to doing better work in every department of its activities. When the present pastor assumed charge of this church it was doubtful just what its future was to be; now it occupies an important position in the city of Elmira and is coming to be a strong organization, with bright hopes for a large future.

AS THE MISSIONARY SEES IT

The great need in Georgia to-day is an intelligent, consecrated personality, who will go from church to church preaching the Gospel. The field is ripe for a harvest.

Georgia.

PECULIAR DIFFICULTIES

Some of us have attended through all the Sunday blizzards of this most stormy quarter, though living miles from chapel. Still our English Sunday evening services have to be rendered in a very circumspect and astute spirit, to alleviate the linguistic transitional throes of a most conservative Celtic majority.

Nebraska.

CHURCH PLANTING AND PROGRESS IN NORTH DAKOTA.

BY THE REV. GREGORY J. POWELL, SUPERINTENDENT.

A hundred and seven churches alive, and three asleep, is where we stand at the twenty-first anniversary of our oldest churches in North Dakota. Wahpeton, Valley City, and Fargo First, in the order named, were organized in 1881, all of them strong, self-supporting churches, with fine meeting houses and a forceful membership.



FIRST CONGREGATIONAL CHURCH, FARGO, NORTH DAKOTA

Some work was done in the years before these churches came to their birth, but it failed for lack of men to follow it up.

The significant event in the planting of our work in Nebraska was the coming of "Father Gaylord" to that State, and in South Dakota, when Dr. Joseph Ward went to Yankton. In this State, the epoch-making event was the appointment of the Rev. H. C. Simmons as gen-

eral missionary of the Home Missionary Society. Church organization was pushed by this man with remarkable energy and enthusiasm, and there was never a day, through all the years of his service as Superintendent of Missions and as President of Fargo College, till the sudden closing of his life, two years ago last December, when he was not making things count for the churches of the Pilgrim faith in North Dakota. He was, more than any other man, our Joshua.

All Congregationalists are justly proud of Fargo College, the Beloit of the Red River Valley and the country beyond. It was born out of



WAHPETON CHURCH, NORTH DAKOTA

the prayers and gifts of the missionaries of our Home Missionary Society.

Of the hundred and seven living churches, eighteen are German, one Scandinavian, three Indian, under the care of the American Missionary Association out on the Missouri River, and eighty-five are English-speaking. All but two, leaving out the American Missionary Association churches, have been supported directly by grants from the Congregational Home Missionary Society, and those two were helped indirectly by missionaries under its commission.

There are as many churches of our order in North Dakota as

there were in any State of the Middle West at the same age of our work.

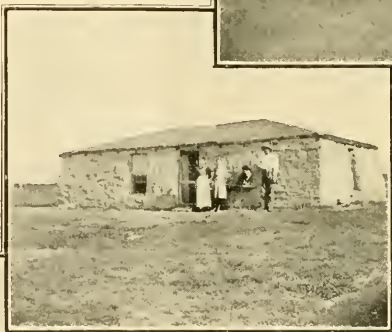
Of our forty-seven ministers twenty-seven of them had regular training, and some of those who have not been through our schools are doing exceptionally good work. Evidence of this is our growth in new churches and added membership. During 1901 we organized twelve new churches, and revived two, an increase of 13 per cent., and we added enough members to our churches to record an increase of 14 per cent. Since the opening of 1902 eight more churches have been organized.

Last year was one of bountiful crops of flax and wheat throughout most of the State, and a year of great growth of population by

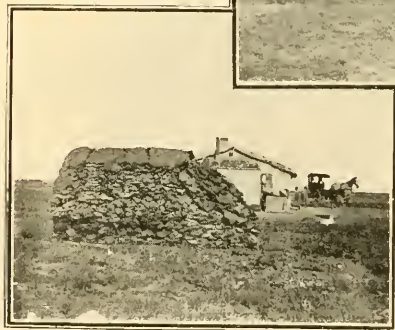


ROSE HILL
CHURCH

Near Carrington, North Dakota. Our only stone church in the State.



SOD HOUSE OF
C. J. CAMP
Meeting House of Hesper
Church, N. D., for
Two Years



SOD HOUSE OF EBENEZER CHURCH,
Near Anamoose, N. D., with its fuel pile
of "buffalo chips"

the coming of new settlers; but, great as were these figures, our church increase kept pace with them.

It was not a year of church erection, for the assurance of the good crops came so late in the season that we were not able to build last fall. This year gives promise of making up

for the lack, for, unless there is an unexpected check, we should build a dozen or more churches.

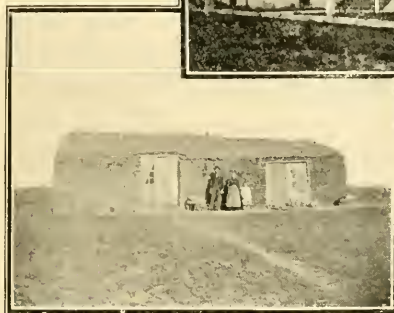
Not since the early eighties have so many immigrants come to the State as are coming this spring. In the western two-thirds of our

domain we are having a parallel to the Oklahoma settlement on a smaller scale, without the rush. Superintendent Stickney and his assistants have been very busy organizing Sunday schools and aiding in all the early steps of planting church work, and much of the credit for our growth should be placed to the credit of the pioneer work of the Congregational Sunday School Society.

The German churches are a very promising



VALLEY CITY
CONGREGATIONAL
CHURCH,
NORTH DAKOTA,
one of the three
oldest in the State.



HOUSE OF
REV. SHELDON SLATER,
Pastor of Hesper Church,
North Dakota.



HOUSE OF DEACON HILL, OF HESPER
CHURCH, NORTH DAKOTA.

and interesting part of our State work. Pastor Treiber of Kulm wrote me he had nine churches and preaching places, and that his parish covered an area of six hundred miles. I visited Pastor

Lieh's new field, Fessenden, in the fall of 1900, when the crops were almost a failure. My heart was greatly moved by the simplicity, sincerity, and spiritual earnestness of our German-Russian Congregationalists. I drove up to a sod house, with its fuel pile of "buffalo chips," accompanied by this pastor. This, said the missionary, is where our church meets. "What is the name of

the church?" I asked. "The Ebenezer German Congregational Church," said he. That was the name they chose out of their gratitude for free farms and a free church in this great new land. The stack of "buffalo chips" was to keep the house warm when the church services would be held for the winter. Our Fargo people and others helped them over that dreadful winter of food shortage. The following spring, out of their deep poverty, and before a crop was in sight, they built a church for the work of God, with some help from our Church Building Society. These Germans come mostly from southern Russia, where their fathers and grandfathers took farms near the Black Sea. They are pure Germans, and take readily to our faith and polity, and give in benevolences double what our English churches contribute, considering their ability.

The Scandinavian church in Fargo is the only one we have that is definitely allied with us among this interesting people, who make up such a large part of our population. There are many independent groups of believers in the State, who are of us in faith and polity, but have not come into close fellowship as yet. We should see a large growth of our work among this people.

Eighteen of our English-speaking churches and several of the German are self-supporting.

An interesting question as to where we are starting our churches is often asked with the suspicion that we are crowding in where there are enough churches already. The comity question is a harder problem than our friends who are not actually in the missionary work realize, and very exceptionally we find ourselves on ground from which we cannot honorably withdraw, but where, through others coming after us, there are enough churches without us. The following statement will show in part what we are doing. Of the hundred and seven churches, fifty-three are located where there is no other church, nineteen where there is no other in the same language, and thirty-six in villages, towns and cities where other churches are to be found, and in almost every case there is plenty of room for our work.

Hesper is one of the most interesting of our young churches. It is a country church about thirty miles west of Devil's Lake. Five years ago settlers from Iowa and Minnesota took homesteads from twenty to thirty miles west of Oberon, and that far from the railroad. A school teacher from Minnesota started a Sunday-school. He was a Congregationalist, and had preached a little. A Presbyterian from Iowa started a school in another part of the community. Later the schools joined. They had prayer meetings and some preaching by the

teacher. They wondered if they could possibly have a union church, which would take them all in. About a third of them were Quakers, or Friends, from Iowa. They thought the only way they could have a church in the new land was to have one of their own kind, and had made arrangements with their pastor in Iowa to come up and start them. They feared they could not find a common platform, but a committee was appointed to see what might be done. The Congregational school teacher was on the committee. He worked over a model for the organization of a Congregational church with some modifications out of regard for the Friends; and it was adopted, and the union of Presbyterians, Lutherans, Methodists, Congregationalists and Quakers was effected three years ago. To make the church still more like the New Testament model, they chose that Congregational school teacher as their pastor. He was "holding down a claim," as were the rest of them, and living in a sod house, with his wife and little family. He accepted the trust, and by the help of our Missionary Society he was able to give the work his personal attention. They organized an Endeavor Society, and that took the place of the preaching service every other Sunday. They worshipped in the spacious sod house of Mrs. Camp, one of their members, for two years. Last year at great sacrifice they built a neat little frame church, while most of them were still living in their sod houses. They did not wait till after they had built the "house of cedar" for themselves before the Lord's temple was reared. Again our Church Building Society expressed the fellowship of our churches for this young sister church with substantial help. With the exception of a few months last summer, when a student was on the field, they have had the continuous services of their own preacher, the teacher, who has broken prairie with them, worked beside them at the threshing machine, helped them build the church with his own hands, entered the home of sickness with a brother's love, and stood with them at the open grave of their loved ones, for alongside of the little white church is the graveyard. The church has called a council, that Sheldon Slater, for that is his name, may be ordained as their pastor. His church has already by over three years of service proved him; they want no other, and the sister churches will probably approve their choice.

Last summer the Northern Pacific built alongside the Hesper Church, and established towns to the east and west, where the pastor of Hesper Church has established churches. The work thrown out twenty miles or more into the country has thus become the important center of a promising field. I wish the contributors to the support of

the Home Missionary work could visit that Hesper Church, as it has been my good fortune to do; they would feel sure their money was being well used. My first visit to this people involved a ride of nearly sixty miles with the thermometer twenty below zero; but the warmth of their reception had no zero weather in it, and I was repaid.

The particular description of many another church in the State could be given, with as much to interest those who care for the work of Home Missions.

This young State with its twenty-one years of Congregational work, though over a hundred churches have been planted, and a college, has only begun its magnificent career out in the heart of the great Northwest of the continent. Its splendid new people from Canadian and Scandinavian homes, and States farther to the east, will be worked into one of the greatest States of the Union. Standing loyally by constitutional prohibition through the years, its people must come to have a moral quality different from that found where the open saloon is one of the great educational and political factors.

Charles Dudley Warner once said: "The farther west the pilgrim goes, the larger he looms upon the horizon." May this be as true of the pilgrim church in this commonwealth, just beyond the River Red, the farther north of the two Dakotas.

FORWARD MOVEMENTS

My church has joined the "Forward Movement" in every way possible. First: They are \$100 nearer self-support, having raised \$100 more for pastor's salary. Second: They have arranged for the purchase of a comfortable parsonage for their pastor. Third: At the annual meeting the church voted to give an offering to each of the Boards, instead of to four only, as heretofore, and to make each collection larger than ever. Fourth: To aid the pastor in missionary work in adjoining communities where there are at present no regular preaching services. In part fulfillment of these pledges the church, though numbering seven less than last year, gave \$20.33 to the Congregational Home Missionary Society, an average of \$1.35 per member, as against sixty-eight cents per member in 1901, and have pledged themselves to \$1 per member for Foreign Missions. The pastor, under the supervision of Superintendent Scudder, has visited a town twelve miles distant, and found seventeen Christians of every variety imaginable, who were willing to support regular church work, and from them secured pledges toward the support of a resident pastor.

Washington.

THE DOOR OPENED

Violent tirades against Protestantism by a Jesuit preacher have been very helpful to our work. Our missionary writes as follows:

A prominent citizen said to me after the sermon: "To me God is love. I can't believe that He will send everybody to hell who does not happen to be a Romanist. It is too horrible to think of." I replied by telling him how earnestly we were trying to separate the true from the false—real history from fable. We wish to cling to the simple truth as we find it in our Bible, that Jesus is "the human life of God on the earth," that to make Mary a real woman, good and pure, but woman, is to give her greater praise; and so Jesus becomes perfect man, and yet no less divine. Also, that our personal touch with Jesus could alone solve our differences. God is as accessible to one man as to another.

Our postmaster said to me that he told the priest that the visit of the Jesuit had done harm, that he had no business to run down the Protestants. I asked him why they omitted the Second Commandment, and when I repeated it to him in Spanish he was surprised. He said, "Where is that?" I asked him for his Bible. He had a nice one, Latin and Spanish (parallel). When he read it he said, "Well, I never was satisfied with those images." He took a piece of paper and marked the place. I informed him that each Sunday we repeat those Commandments as they are translated. It is needless to weary you with more examples. I have waited my time; now I can talk because they want to hear. Thanks to the Jesuit. I wish he would stay here.

In my sermon, which the prominent citizen spoke well of, I said my mission to G—— was just to live the life of a Christian, for a pastor must first himself be a "sheep." Second, to separate truth from superstition, and preach by word and life a pure Gospel—that of Jesus Christ.

The majority are only Catholics in name—they have not confessed their sins to the priests for years. Still we have a close, delicate task so to live and teach that they will come to the truth. It makes me think of those first years of the decayed Jewish, and the new, all conquering Christian Church. Some of our most faithful hearers will still attend the Catholic Church (Roman), as the disciples frequented the Temple. I find that those who talk most against the Romanists are often very unreliable persons.

I have been holding my anxiety under bit and bridle until God opened me a door. I am quite happy that the door is ajar. I have said to several: "Your Jesuit gave you simply your faith, and you must do one thing or the other. You are either good Romanists or nothing. You must confess once a year." They reply: "We never will; we believe we can go to God as well as to him (the priest)." Then they relate some sermons they have listened to, too horrible to describe. One thing is certain: they do not trust their priests; but with that they have also lost faith in each other.

I have never been where every moment of the Christian life means so much, or where each part takes such a prominent aspect. Perhaps the background being so dark makes it thus. *Cuba.*

SUNSHINE AND SHADOW

This, the first quarter of our new year at B——, beginning November 1, 1901, was a most blessed time. God worked mightily here—the revival wave seemed to carry everything before it. During a series of meetings lasting three weeks, in which I was most ably assisted by Mrs. A. S. Myers, of Saratoga Springs, the town here seemed to be shaken to its very foundations. The meetings were held at our church, which was often crowded to its utmost capacity. The pastors of the Methodist and Baptist churches united on week nights, and their churches were also wonderfully blessed. We have received forty additions from the meetings, and many were reclaimed and have been faithful ever since, attending all the means of grace. During this I was stricken with illness, which was very discouraging to me, and seemed to put a damper on the work; but the young converts stood firm, the church services were carried on just the same, and God strengthened us all during that affliction. The work spiritually looks bright, but financially very dark. The mines have not been working regularly for some time. We were threatened with a long strike, but this was avoided. After the mines had been closed for almost six weeks, a settlement was made, since which time the mines have been working very poorly. This materially affects the finances of our church. But we keep pressing on, for we believe that the promise to the "little flock" is to us in B——. "It is the Father's good pleasure to give you the Kingdom." We pray and labor for its coming.

Pennsylvania.

SANDY SOIL.

The work among our people is more difficult from the fact that so few can read. It is not only that we make little use of literature, but that a people who do not read are in every way more difficult of access, and more easily deceived. It is difficult to preach so as to be understood. We cannot assume those things we are accustomed to assume with an American audience. Our hymns must be carefully explained, because their sentiments and phraseology are unfamiliar. The Bible is almost an unknown book. One day, going along the street, I found the men idle, although it was the midst of a busy season. I asked: "Why do you not work to-day?" "Because it is San Lorenzo's day." "But why not work on San Lorenzo's day?" "Because he is a very fierce saint, and chastises those who work on his day." "But who was San Lorenzo?" "Quien sabe" (who knows)? "When did he live, and what did he do?" "Quien sabe? his name is in the list of saints in the catechism." "But what makes you think he will harm you if you work on his day?" "Well, we have heard of some who worked on his day and met with accidents, or came to serious harm. It is very risky to work on San Lorenzo's day."

This unquestioning acceptance of traditional ideas is characteristic, and the mental attitude it reveals is a serious obstacle to the spread of a rational idea of truth and duty.

We have also to report the same hard work. It doesn't seem as though we do much, but the conditions under which it is done make it hard. The work of the year has involved nearly 2,000 miles of travel. Four hundred and sixteen pastoral visits have been made. Eighty-five sermons have been preached, with an average attendance at services throughout the year of twenty-eight. We estimate that 500 different people have attended our services during the year.

Finally we are able to report some encouraging indications. We are getting nearer to the people. They are learning that we are not "wolves in sheep's clothing," "dogs," "wild beasts," and several other kinds of animals that the priests have called us. They have stood by our schools and teachers in cases where they have been attacked, and have showed refreshing independence of character. There are not wanting indications that the seed of truth is germinating in the hearts of the people.

In order to make complete success of this work we shall have to adopt the tactics used on the foreign field. We must have more native workers. The school and church work must be unified and developed as parts of one plan of campaign.

New Mexico.

A HOME MISSIONARY PLANT IN NEW JERSEY

Waverly Congregational Church in Jersey City.

BY THE REV. JOHN R. PRATT, ASSOCIATE PASTOR.



THE REV. HOWARD A. M. BRIGGS,
Pastor of Waverly Church

Waverly Methodist Episcopal Church. The new organization has since been known as the Waverly Congregational Church of Jersey City. From the first the Waverly Church has been fostered by the Congregational Home Missionary Society. The records of the church indicate that during the last twenty years of its life this light would have burned itself out several times had not a few loyal souls, nobly supported by the leaders in the Home Missionary Society, deter-

Waverly Church is the outgrowth of a mission started in a small building on Palisade Avenue in the autumn of 1870. Soon after the organization of the mission permanent quarters were provided for the Sunday school, and for several years the building occupied by the mission was known as the Rockridge Chapel. The mission developed into what was later known as the Waverly Methodist Episcopal Church. This organization continued until March 30, 1883, when the Second Congregational Church of Jersey City united with the



WAVERLY CONGREGATIONAL CHURCH,
JERSEY CITY, N. J.



THE REV. JOHN R. PRATT,
Associate Pastor of Waverly Church

mined to provide the large community which surrounds the church with a church home.

It is not often that a church is called upon in these parts to fight its way against such an array of opposing forces. In the past almost the entire community seems to have been indifferent to the interests of the church. It has been regarded as a good thing to have a Sunday school for children, but a church for adults has seemed superfluous and unnecessary. Until the past

few years the church has been poorly attended and miserably supported. When the present pastor came, he was told by the deacons that a morning congregation of fifty and an evening congregation of from eighty to one hundred would do credit to the church, and that if the hundred mark were reached in the evening the attendance would be regarded as excellent.

The misfortunes of the church and its slow development cannot be accounted for on the grounds of no field and few people. The territory



BOYS' BRIGADE, WAVERLY CONGREGATIONAL CHURCH, JERSEY CITY, N. J.



Members of Boys' Brigade. The upper figures, from left to right the Corporal (winner of the medal), the Captain, and the Bugler.

to be covered is large, and there are at present more than twenty-two thousand inhabitants in the ward in which the church is centrally located.

The community is constantly growing, and improvements are in



WAVERLY CADETS, GIRLS' BRIGADE

graduated from Williams College in 1897, came to Waverly Church July 1, 1900, after completing a three-years' course of special study at the Union Theological Seminary and Columbia University.

During the past two years the work of the church has been reconstructed on a practically new basis. In many respects the organization of the work is well under way, and other plans prepared to be put into operation at an early time. The object of those most directly responsible for the work has been to establish interests sufficiently broad to appeal to the substantial element of all classes in the community. As one result of this effort, several strong business men have become hearty supporters, and funds are frequently given in generous sums by men whose interest in church work is entirely new.



THE JUNIOR CHOIR OF WAVERLY CONGREGATIONAL CHURCH, JERSEY CITY, N. J.

progress along many lines.

The people represent a life especially adapted to Congregational polity. There is great diversity of denominational affiliation, but with the simple yet comprehensive covenant of this church, it is possible to unite the strength of many whose singleness of purpose leads them to love the service of the Master.

The present pastor,

The board of trustees represents some of the best business interest of the community, and they have already devised liberal things for the future of the church. Through their systematic, wise efforts, the income of the church has been raised from about two thousand dollars annually to approximately fifty-eight hundred from all sources from January to January. The offerings have all been free-will offerings. No subscription papers have been circulated. The work has been widely advertised, and the response has been made on the basis of these appeals through the press and the use of printed matter in general. During the past year more than thirty thousand circulars and pamphlets have been issued by the organizations associated with the church. These have brought good returns in every instance.

A mortgage of fourteen hundred dollars has been lifted, a floating indebtedness of seven hundred dollars has been cancelled, and notes amounting to four hundred dollars have been wiped out. At present the trustees are paying for improvements, such as sewers and pavements, amounting to about five hundred dollars. These are to be cared for during the next six months. Meanwhile the regular expenses of the church have been materially increased and managed on a cash basis.

One year ago at Easter time, the trustees asked the community to make the Easter offering four hundred dollars. The actual receipts were \$525.

The largest Easter offering received prior to this was about one hundred dollars. The five hundred came from the community at large. Last Easter in

a carefully prepared circular, the trustees asked for a generous offering toward a sum of one thousand dollars for the purpose of starting a fund to provide for enlarging and improving the church. The cash receipts on Easter amounted to five hundred dollars, and the promise of a friend of the church to make extensive improvements on the property to cost several hundreds more brings the last Easter offering up to or a little beyond the thousand mark.



THE NEW YEAR'S DINNER, WAVERLY
CONGREGATIONAL CHURCH,
JERSEY CITY, N. J.

The trustees are now negotiating for four lots which adjoin the church property. Funds to cancel a large part of this expense are already in hand, and during the next year it is expected that the corner held by the church will be made one of the most beautiful and attractive corners in the district. Trees and shrubs and plants, together with a well-kept lawn, will add much to the attractiveness and value of the church property.

In addition to beautifying the property of the church, plans are being prepared which provide for a complete parish house to be used in connection with the organized work now rapidly increasing. The work on the parish house will be pushed with vigor, and it is expected that definite work will be accomplished in this direction in the near future.

Limited space permits only the briefest outline of the work of the church as now organized. It includes the activity of the deacons in aiding the unemployed to find work, and helping the pastor in bringing in new members; six deaconesses who look after the sick and strangers; the work of a growing Sunday school; the Ladies' Aid Society; the Waverly Literary Society, providing definite courses of study and reading for young women; the Bethany Circle of King's Daughters for work among the poor; a committee of girls under sixteen to look after poor children, who recently gave a New Year's dinner and entertainment to fifty; a Girls' Brigade, trained in gymnastics and fancy military manoeuvres, which they have exhibited in aid of charitable work; a Young People's Society of Christian Endeavor; a Junior choir of fifty, regularly trained; a Men's League; a Young Men's Brigade, and Get Together Club; a Boys' Brigade, instructed by a military man, but under the immediate supervision of the pastor, who aims to know each boy personally, and to make opportunities for spiritual work. A summer camp is the reward of those whose record reaches the average required. Last year a two weeks' outing was thus earned by a company of twenty-four, ten days of which were spent in camp on the Exposition grounds at Buffalo. The Mayor of Buffalo gave a medal to one of the boys for proficiency in drill. About fifty boys will camp this year for a fortnight at Northfield, Mass. Besides their brigade the boys have a good literature club and a Bible class.

The evening congregation (the larger one in Waverly Church) has averaged four hundred during the winter months. The service of worship has been enriched by the large combined choirs of adults and juniors. With the special services held during Holy Week there were special meetings both for boys and for girls. The prayer meetings

gain in numbers and power. A conference for boys, led by the pastor, and a conference for girls, led by the associate pastor, the Rev. John R. Pratt, precedes the prayer meeting. Seventy-five additions to the church have been made during the last year and a half. The work of the church already exceeds its available room. More room is its next problem.

THE WORK AND ITS FRUITS

With this month, the first year of my work comes to a close. It may be well to note here the sum of the year's labors, which I find to be: 511 services held; 51 places visited; 25 protracted meetings, average length, 10 3-10 days; 3,100 letters written; 537 cards signed, expressing desire to begin the Christian life; 6 Associations attended; 3 Recognition Councils; 2 Ordination Councils; 1 corner-stone laying; 1,100 religious conversations, with inquiries after help of some kind. Thus a very busy year has passed.

The fruitfulness of long service is being felt even in general missionary work. Men and women who in past years have been helped rise up in every place to bear witness of the Gospel truth. This has been especially true of the work of past years among the children. I am finding grown men and women who are still keeping the converts' letters written them when they professed to follow Christ. I am finding that the result of a direct appeal to the very young to accept Christ is a strong Christian life, and am more hopeful than ever of good from such work.

Colorado, as it opens before me through this year's work, looms up as one of the coming possibilities of Congregationalism. Our work is beginning to show a marvelous breadth of plan. Now is the crisis for occupancy. We must have substantial help, but with much money we must have men of power. Many of our fields are showing a fine advance. We look and pray for more of such returns for faith and money.

I have been busy in March in Pueblo and Montrose. Pueblo is enlarging so rapidly that no account can be kept of its progress. The two churches there, made possible by the Home Missionary Society, are promising to be centers of real influence and beneficent helpfulness.

The year has been full of blessing far beyond what the heart hoped for. Yet this is what one might expect from Him who so loves us. Among the things that comfort most is this: that He is making all the past to live in power. What has been sown in tears is being reaped in joy.

Colorado

HINDRANCES OVERCOME

Our services have been somewhat interrupted by a seven weeks' small-pox scare. Happily the worst is now over. The average attendance at our services has been affected by this circumstance. I am informed that the increase in attendance at all services is encouraging. New faces are seen in the congregation each Sabbath. Many people are settling in this valley, and the prospect for growth is good. We have resuscitated the prayer-meeting, and reorganized the Christian Endeavor Society, both of which had been permitted to lapse. We have no wealth in our church or congregation, but the people of moderate means seem willing to assume the burden of financial support according to their ability. We expect steady and substantial growth.

Washington.

SECULAR, BUT ALSO SACRED

It is still needful in some churches to bear the testimony which Charles Kingsley bore in sermons preached in England, fifty years ago, in such words as these:

"I can say, proudly and joyfully, as a clergyman of the Church of England, that this notion [that ministers must confine themselves to 'spiritual' concerns and let 'secular' affairs alone] is dying out daily under the influence of those creeds which tell that the Son of God has redeemed all mankind, body, soul, and spirit, and therefore teaches clergymen to look on the physical and intellectual improvement of every human being as a duty no less sacred than his spiritual welfare. Nevertheless, there is still too much of this lazy and selfish Manichæism left among us!"

Quoting this in his recent memoir of Kingsley, the Dean of Ely (the Rev. Charles W. Stubbs, D. D.) re-enforces it thus:

"To any man who believes, as Charles Kingsley did, most firmly, that the body of man is not only the shrine which contains the soul, but a shrine which, under certain conditions, fashions and modifies the soul itself, there can surely appear no task more noble, no aim more worthy of the energies of any church or Christian community, than that of removing those conditions of ignorance, squalor and disease which are the chief obstacles at present in the way of man's attainment to that fullness and perfection of stature which is the true height of his destiny."

THE HEALING OF THE SPIRIT

I never knew a place that had more numerous or more bitter feuds. But on the third Sunday morning of the special meetings what seemed like a Pentecostal fire came on the congregation, and men who had not spoken to each other for six years—strong men, heads of families, who were only waiting for opportunity to add violence to hatred—came weeping, arm in arm, and gave themselves to God together. Not one old quarrel but was cured by divine love. On the fourth Sunday of the meeting we closed, not having material for further work, as only five persons within five miles of the school-house in which we meet remained out of Christ, and only two of these came to church. We received into fellowship forty-one on confession and five by letter the last day of the meeting. Many of them are already bearing the cross in public prayer in the prayer-meetings, and some home altars have been already erected. A large Christian Endeavor Society has been organized and has begun work. One feature was most remarkable. From the first convert to the last, not one even hesitated to begin immediate personal work in the congregation, or in the homes, or by the wayside for the salvation of friends.

Colorado.

THANKFUL FOR THE PRIVILEGE

We deem it an unspeakable privilege to bring the impress of the Gospel upon the minds of young people in a wide parish, practically uncared for except by us. We teach and speak in the Sunday-schools and the Young People's Societies, and often in the public schools, where we always meet with a warm welcome from the principals and teachers, and have opportunity for preaching a little while to the pupils, without their knowing it. Oh! these hundreds of young people—how thankful I am for their respect and confidence and their welcome smiles wherever I go, so many of them without religious instruction and encouragement at home. A sad, sad feature, and yet do not the messages of truth, as applied to life and duty and privilege and safeguard and hope, in home and school and neighborhood, seem to come to them with a freshness of interest and enthusiasm that is lacking in those who have learned many important truths by rote, and have the form of a Christian education without the power? Brethren, you and I, in this somewhat peculiar work, are, I think, entering somehow into the feeling of our Lord when he said: "I have compassion because they are as sheep not having a shepherd." In this compassion you send—I go.

Oregon.

APPOINTMENTS

APRIL, 1902

Not in commission last year.

Anderson, Frank O., Clintonville, Wis.
 Anderson, Oscar L., Tacoma, Wash.
 Barnes, Albert E., Fair Oaks, Minn.
 Bell, Peter S., New Castle and Garfield
 Creek, Colo.

Bennett, Joseph H., Avoca, Neb.
 Chapin, Miss S. A., Lyons, Colo.
 Crater, Mrs. Hattie M., Guernsey, Wyo.
 Dazey, J. C., Vittum, Pleasant Valley,
 Soldier Creek, Victory and Tohee,
 Okla.

Drawdy, Sylvester M., Pearson, Ga.
 Gimblett, W. H., Forman, No. Dak.
 Gleason, A. W., Big Horn, Wyo.
 Gramness, Paul J., Racine, Wis.
 Hardaway, George W., Longwood, Fla.
 Hullinger, F. W., Hayden, Colo.
 Knudson, Albert L., Almira and Beulah,
 Wash.

Lawson, Francis, Villa Park, So. Cal.
 Long, Fred W., Gaston, Ind.
 Lyle, Andrew J., Cobell and Ocee, Ga.
 Osborne, Cyrus A., Brighton, Wash.
 Parker, L. B., General Work in the New
 Counties, Okla.

Parsons, Dndley, New Brighton, Minn.
 Probert, Herbert E., Lawnview, Okla.
 Ratzell, J. P., Indianapolis, Ind.
 Robinson, R. M., Guthrie, Okla.
 Schofield, John, Indianapolis, Ind.
 Seoggin, Alexander T., Atlanta, Ga.
 Sheldon, Charles T., General Missionary
 and Evangelist in Okla.
 Smith, Howard N., Cleburne, Texas.
 Stutson, H. H., Perham and New York
 Mills, Minn.

Swanson, James, Lincoln, Neb.
 Tillman, W. H., Americus, Ga.
 Totham, S., Biwabik, Minn.
 Turner, Benjamin R., Leedy, Okla.
 White, W. D., Greenville, Ga.
 Wild, Miss Laura H., Lincoln, Neb.

Re-commissioned.

Anderson, Harold E., Craig, Colo.
 Anderson, Otto, Tombstone, Ariz.
 Andrewson, Severt M., Minneapolis, Minn.
 Anthony, Andrew I., Hoboken, N. J.
 Avery, Oliver P., Deadwood, So. Dak.
 Barnes, Joseph A., Missoula, Mon.
 Bente, C. H., Lawton, Okla.
 Blackwell, William, Madison, Minn.
 Bolger, Thomas F., Steamboat Springs,
 Colo.

Bolin, N. J., Foreston, Minn.
 Brady, A., Marysville, Wash.
 Brewer, W. F., General Missionary in Ga.
 Bunnell, J. J., Forest and Union School
 House, Okla.

Burnett, William, Seattle, Wash.
 Burton, R. W., Havelock, Neb.
 Bnshell, Richard, Black Diamond, Wash.
 Calhoun, John C., Tyler, Texas.
 Cash, Elijah, Sherman, So. Cal.
 Chamberlain, Horace W., Columbia City,
 Wash.

Chatfield, George A., Whitewater, Colo.
 Child, E. A., Freewater, Ore.
 Cobleigh, Elvira, Prescott, Wash.
 Dains, Charles H., Weatherford, Okla.
 Davies, William, Douglas, Alaska.
 Davies, William C., Catasquan, Penn.

Derome, Jules A., Plankinton, So. Dak.
 Dodd, Arthur C., Rialto, So. Cal.
 Drew, Charles E., Addington, Ind. Ter.
 Eldred, J. W., Republic, Mo.
 Fellows, C. E., General Missionary in Minn.
 Ferguson, Frank P., Mazeppa, Minn.
 Fisher, J. B., General Missionary in La.
 Forrester, James C., Oakwood, Ga.
 Graham, Moses A., Lipsey, Ga.
 Gray, David B., Portland and vicinity, Ore.
 Grieb, Edward, Seattle and Ballard, Wash.
 Griffin, O. A., Waycross, Ga.
 Griffith, William, Pingree and Buchanan,
 No. Dak.

Hardin, Rich, Compton, So. Cal.
 Harding, William F., Alva, Okla.
 Harper, Thomas H., Oklahoma City, Okla.
 Hanser, George P., Denison, Texas.
 Heald, J. H., Mexican Work in New Mexico.
 Heghin, Samuel S., Ashton, So. Dak.
 Herrick, E. P., Cuba.

Hnlen, John J., Spokane, Wash.
 Jackson, P. B., Plains, Mon.
 Jelinek, John, Braddock, Penn.
 Jelinek, Joseph, Milwaukee, Wis.
 Jenkins, F. E., Cochran, Ga.
 Jenney, Edward W., Winona, Minn.
 Johnson, John E. V., Titnsville, Penn.
 Jones, John E., Harvey, No. Dak.
 Kirkland, Hugh, Cardonia, Ind.
 Koch, John, Ritzville, Wash.

Koch, Oscar F., Merrill, Wis.
 Kovac, Andrew, Allegheny, Penn.
 Lance, Leonard G., Clear Lake, Wis.
 Lange, J. G., General Missionary in Okla.
 Lanphear, Walter E., Geddes, So. Dak.
 Leeds, Paul, Evangelist in La.
 Locke, J. F., Round Prairie, Minn.
 Lonsdale, Frank, St. Louis, Mo.

Lowry, Oscar, Fairmount, Ind.
 Lyman, Harvey A., Rock Springs, Wyo.
 McCallie, Thomas S., East Lake, Tenn.
 McConaughy, Frank, Deer Park, Wash.
 Mallows, J. H., Los Angeles, So. Cal.
 Mears, Charles L., Snohomish, Wash.
 Mercer, Henry W., Bellevue, Wash.
 Miller, Henry G., White Oaks, New Mex.
 Moats, John W., Anadarko, Okla.

Moor, David Y., Ridgeville, Ind.
 Newman, George H., St. John, Wash.
 Newton, Howell E., Minerva, Ga.
 Noyce, J. C., Cleman, Neb.
 Oehler, F. H., Verdale, Minn.
 Olinger, William G., Tacoma Wash.
 Parsons, Henry W., St. Paul, Minn.

Paulu, Anton, Vining, Iowa.
 Peyton, Frank, Cashion, Okla.
 Pierce, Robert S., Urbana, Neb.
 Pope, Joseph, Big Timber, Mon.
 Rives, Charles J., Perkins, Okla.
 Robertson, George, Montone, So. Cal.
 Robinson, Charles W., Lakota, No. Dak.
 Rndns, John, Wilber and Crete, Neb.
 Sather, Bernhard B., Winona, Minn.
 Sanders, Harry L., Wellston, Ore.
 Selden, Mrs. C. S., Brooklyn, N. Y.
 Singleton, John H., Denver, Colo.
 Skeels, Henry M., Harmon, Colo.
 Slavinskii, Miss Barbara, Bay City, Mich.
 Smith, Frank N., Cass Lake, Minn.
 Someillan, H. B., Cuba.
 Stanton, Jay B., Fruita, Colo.
 Steele, John T., Iowa and Vinton, La.

Stewart, J. B., General Missionary in Southern Ga.	Walters, T. W., Spokane, Wash.
Stover, Howard C., Platt River Valley, Colo.	Watson, William H., Red Lodge, Mon.
Thomas, Ivor, Bangor, Penn.	Whiddon, W. Z., General Missionary in Texas.
Todd, George L., Cuba.	Whitmore, Orin B., Natchez Valley, Wash.
Torrence, James S., Carbon Co. and Laurel, Mon.	Willett, George, San Luis Obispo, So. Cal.
Trussell, W. F., Tintah, Minn.	Williams, Charles W., Avalon, So. Cal.
Umsted, Owen, Trinidad, Colo.	Williams, William T., Aten and Crofton, Neb.
Upshaw, William L., Hobart, Okla.	Withey, F. N., Oklahoma, Okla.
Veazle, Walter, General Missionary in Colo.	Wolcott, William H., Moreno and Alessandro, So. Cal.
Vogt, William F., Liberty Creek, Neb.	Wrbitzky, Edmund, St. Louis, Mo.

RECEIPTS

APRIL, 1902

For account of receipts by State Auxiliary Societies, see pages 76 to 80

MAINE—\$64.72.

Augusta, by Miss S. W. Waldron	\$15 00
Lewiston, Pine Street Ch., by A. L. Templeton	34 72
Norway, Miss S. A. Holt	5 00
Portland, J. H. Dow	10 00

NEW HAMPSHIRE—\$514.54, of which legacy, \$155.47.

Barnstead Ch. and S. S., by A. M. Bunker	8 20
Dover, First Ch. and S. S., by E. R. Brown	84 45
Haverhill, Miss H. C. Rodgers	1 00
Hillsborough, Estate of C. M. Burnham, by T. M. Weston, Esq.	155 47
Keene, Mrs. S. Rising	5 00
West Lebanon, C. E. S., by L. A. Estabrook	9 00
Wilton, Second, by Miss E. H. Abbot, for Salary Fund and toward L. Mp. of Miss E. C. Cram	15 50
F. C. I. and H. M. Union, Miss A. A. McFarland, Treas.	\$173 24
Boscawen Aux.	4 34
Bristol, toward L. Mp. of Mrs. L. Collins	11 76
Concord, South Ch. Aux.	39 58
Keene, Miss A. A. Blanchard	5 00
Salmon Falls, Y. P. S. C. E. for Alaska	2 00

VERMONT—\$337.63.

Barnet, S. S., by R. K. Laughlin	9 30
East Hardwick, by C. S. Montgomery	24 91
Manchester, Mrs. L. Munson	20
Springfield, First, by B. F. Aldrich	67 70
West Rutland, by A. G. Dodge	39 19
Woman's H. M. Union, Mrs. C. H. Thompson, Treas., for Salary Fund:	
Barton	\$11 80
Bellevue Falls, Ladies' Union	20 00
Burlington, First, Woman's Assoc.	25 00
Cambridge, Y. P. S. C. E.	1 00

Cambridgeport	50
Chester	7 75
Cornwall, West	7 85
Danville	5 50
Glover, West	10 00
Granby, Y. P. S. C. E.	2 30
Guildhall, Y. P. S. C. E.	1 00
Lyndon	7 15
Norwich	9 57
Pittsford	5 00
Rochester	5 25
Royalton, S. S.	7 55
Rutland, West, Y. P. S. C. E.	3 00
Saxton's River, Ladies' Ben. Soc.	5 00
St. Albans	12 50
St. Johnsbury, North Ch. Woman's Assoc.	10 00
Stowe	9 85
Underhill, Homeland Circle	5 71
Waitsfield, Home Circle	13 05
Wallingford	10 00

196 37

MASSACHUSETTS—\$2,002.95:

of which legacies, \$1,269.00

Mass. Home Miss. Soc., by Rev.

E. B. Palmer, Treas. By

request of donors, of which

\$6 for debt

Cohasset, Mrs. R. B. Stetson

Dorchester, Second, by E. Tol-

man

East Longmeadow, First, by

A. G. Crane

Granby, Legacy of Emma A.

Preston, by Albert A. Ty-

ler, Ex.

Hatfield, Estate of S. H. Dick-

inson, by D. W. Wells and

R. M. Woods, Trustees

Haverhill, Centre Ch., by P. A.

Webb

Haydenville, S. S., by E. Curry

Holyoke, First, by A. H. Smith

Newton Centre, Mrs. H.

Cousens

Newton Highlands, by G. May

Northampton, Estate of Numan

Clark

Palmer, Thorndike Y. P. S. C.

E. of the First, by C. A.

Tabor

Southampton, R. Lyman

Springfield, First, by A. E.

Blair

48 00

70

70 50

12 77

500 00

760 00

47 00

5 66

37 78

5 00

49 66

9 00

10 00

1 00

225 88

Westford, Union, by D. Atwood	20 00	Newington, Enuocan	
Woman's H. M. A., Miss L. D.		Soc., by Miss M.	
White, Treas., Salary Fund.	200 00	E. Belden	3 00
RHODE ISLAND—\$10.94.		Norwich, Taftville	
Providence, Union S. S., by		Ch., by Mrs. W.	
H. L. McAuslan	10 94	Carr	13 20
CONNECTICUT—\$8,602.50; of		Norwich, Taftville,	
which legacies, \$7,598.19.		Y. P. S. C. E., by	
Ansonia, by B. A. Cramer	57 00	Miss S. Whittlesey	2 32
Bridgeport, Olivet, by L. F.		Portland, First,	
Marshall	6 00	United Workers, by	
Canterbury, by Rev. C. C. Lyon	1 50	Mrs. C. Sellew	25 00
Clinton, Estate of Henrietta J.		Poquonock, by Mrs.	
Wellman, by Z. S. Wellman	1,598 19	P. M. Case	23 50
Coventry, C. E. Soc. of the		Poquonock, C. E. S.,	
Second, by A. Kingsbury	2 53	by Miss Margaret	
Cheshire, Estate of Henry Gay-		Young	8 00
lord, by George Keeler,		Stafford Springs, by	
Trustee	6,000 00	Mrs. J. McLaugh-	
Derby, Mrs. C. T. Beardsley	2 00	lin	3 00
Groton, by M. M. Baker	17 83	Stamford, First, Lad-	
Hadlyme, R. E. Hungerford	10 00	ies' Aid, by Mrs.	
Hampton, by H. Clapp	5 60	E. C. Willard	6 00
Kent, C. E. Soc., by E. L. Gibbs	7 55	Stratford, H. M. Sew-	
Milford, First, by F. J. Bos-		ing Soc., by Mrs.	
worth	55 94	R. W. Bunnell	20 00
S. S., of the First, by F. M.		Watertown, L. B. S.,	
Platt	5 79	by Mrs. H. Dayton	6 00
New Britain, S. S. of South		Woodbury, First, by	
Ch., by E. H. Case	15 00	Mrs. D. R. Rodgers	6 00
D. M. Rogers to const. M. E.			314 02
Rogers a L. M.	50 00	NEW YORK—\$640.38.	
New Haven, Ch. of the Re-		Brooklyn, South Ch., by E. B.	
deemer, by H. B. Rowe	150 21	Oney	80 00
M. W. Chandler	10 00	Ch. of the Pilgrims, by J. E.	
Grand Avenue Ch., by L. P.		Leech, additional	100 00
Clark	61 63	Hamilton, by O. S. Campbell	20 00
New London, First Ch. of		Howells, by H. N. Pfeiffer	8 25
Christ, by E. M. Harwood	51 00	Northfield, by W. M. Hoyt	9 00
Norfolk, D. Brown	1 00	Wantagh, Memo. S. S., by Rev.	
Terryville, by A. B. Beach, to		T. S. Braithwaite	5 00
const. W. A. Gay, D.D., and		Waterville, Welsh, Little	
B. H. Tolles, L. M.	105 26	Mission Band, by C. Jones.	8 07
Tolland, by E. S. Agard	16 13		
Westville, by J. E. Downs	35 00	Woman's H. M. Union,	
Woodbury, First, by C. K.		Mrs. J. J. Pearsall,	
Smith	23 32	Treas.:	
Woman's H. M. Union,		Brooklyn, Tompkins	
Mrs. W. W. Jacobs,		Avenue L. B. S., \$75 00	
Treas., Salary		King's Daughters,	
Fund:		to const. Mrs. J.	
Bridgeport, Park St.		J. Pearsall a L.	
Ch. L. U., by Mrs.		M.	50 00
D. Wooster	6 00	Central Ch. L. B.	
Danielson, by Mrs.		S., to const. Mrs.	
M. Wood	6 00	J. Williams and	
Hartford, First, Mrs.		Mrs. A. H. Wag-	
F. B. Cooley	25 00	ner L. M.	100 00
Hartford, Windsor		Immanuel Ch. Aux.	10 00
Avenue Ch., by		Buffalo, Pilgrim Ch.,	
Miss K. Camp	6 00	\$20; W. M. S.,	
Higginum, H. M.		\$30, to const. Mrs.	
Union, by Miss K.		C. C. Bartlett a	
E. Huntington	10 00	L. M.	50 00
Kensington, Mrs. A.		Gloversville, L. B. S.	5 00
A. Hart, by Miss		New York, Manhat-	
A. Taylor	35 00	tan, W. G.	59 20
S. A. Hart, by		Mt. Hope W. M. C.	13 50
Mrs. Taylor	5 00	Riverhead, First	20 00
Meriden, First, L. B.		Sound Avenue	5 00
S., by Miss M. J.		Rodman, C. E. S.	5 00
Benham	15 00	Seneca Falls	5 00
New Britain, First,		Wellsville	12 36
by Mrs. N. G.			410 06
Curtis	26 00	[Erratum: Angola, A. H.	
New Britain, South		Ames, \$5, erroneously acknowl-	
Ch. thank offering,		edged under Ind. in March re-	
by Mrs. M. D.		ceipts.]	
Wlard	\$64 00	NEW JERSEY—\$425.15.	
		Plainfield, by M. C. Van Arsdale	130 15
		Westfield, by J. R. Connolly	295 00

PENNSYLVANIA—\$74.32.

Lansford, Second, by Rev. T. W. Jones	15 00
Philadelphia, Kensington Ch., by Rev. N. N. Bormose ..	10 00
Park Ch., by F. W. Seitz ..	42 49
Pittsburg, Swedish, by Rev. A. G. Nelson	6 83

MARYLAND \$8.50.

Baltimore, Canton Ch., by Rev. T. M. Beadenkoff	8 50
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GEORGIA \$14.05.

Atlanta, by Rev. W. Shaw ..	6 30
Immanuel Ch., by Rev. G. S. Butler	5 00
Braswell, by Rev. R. L. Locke ..	75
Dawsonville, by Rev. A. C. Perry	1 00
Lovejoy, County Line Ch., by Rev. G. A. Hill	1 00

ALABAMA—\$13.85.

Received by Rev. A. T. Clarke, Arbacoochee	1 50
Asbury, Union Hill Ch., by Rev. S. R. Branan	1 10
Barfield, Mt. Grove Ch., 50 cents; Lefty, Edon Ch., \$1.00, by Rev. F. M. Rice ..	1 50
Chulafinnee, by Rev. G. W. Vaughan	1 00
Clanton, Mountain Spring Ch., by Rev. J. L. Busby	1 00
Deatsville, Pine Grove Ch., by Rev. C. A. Milstead	1 00
Dothan and Georgiana, Union Ch., by Rev. T. A. Pharr ..	1 00
Mountain Creek, Rev. A. C. Wells and family, \$3.00; Lightwood, \$1.00; Lomax, \$1.00, by Rev. A. C. Wells ..	5 00
Taylor, by Rev. J. J. Burdeshaw	50
Wallace, Bethel Ch., by Rev. C. E. Burkett	25

LOUISIANA—\$8.00.

Kinder, by Rev. P. Leeds	3 00
By Rev. J. B. Fisher	5 00

FLORIDA—\$68.77.

Avon Park, Rev. S. J. Townsend	5 63
Chipley, Shiloh Ch. Wrights, Union Grove Ch. and Cottondale, County Line Ch., by Rev. S. B. Judah	1 25
Dorcas, Crestview and Shoal River Chs., by Rev. W. G. Miller	1 00
Lake Helen, First, by Rev. M. Noble	26 00
Melbourne, First, by Rev. F. W. Weatherwax	18 80
Moss Bluff and Panasoffkee, Fla., by Rev. E. D. Luter ..	2 50
Potolo, Mt. Carmel Ch., Mayview, Vernon, Hutto and Warsaw, by Rev. E. A. Buttram	4 15
St. Petersburg, by Rev. J. P. Hoyt	9 44

OKLAHOMA—\$46.60.

Capron, by Rev. J. W. McWilliams	1 00
Enid and Turkey Creek, by Rev. S. J. Malone	6 50
Manchester, First, by Rev. E. P. Owen	5 00

Okiahoma City, Harrison Ave. Ch., by Rev. F. N. Withey ..	9 70
Oneida, Parker Ch., by Rev. W. Kelsey	5 00
Pleasant Valley, by Rev. H. L. Brown	1 50
Seward, by Rev. L. S. Childs ..	11 00
Tohee, by Rev. J. Faulk	2 50
Vining, Ridgeway Ch., by Rev. J. W. Naylor	4 40

NEW MEXICO—\$5.00.

Gallup, by Rev. J. D. Kingsbury	5 00
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ARIZONA—\$1.00.

Nogales, Trinity Ch., by Rev. W. R. Rend	1 00
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OHIO—\$41.17.

North Monroeville, by A. J. Curtis	7 83
Oberlin, S. S. of the First, \$18.72; Home Dept., \$9.62, by J. M. Mumford	28 34
Rootstown, Kingdom Extension Soc., "L. H.," by H. A. Doning	5 00

INDIANA—\$242.50.

Received by Rev. E. D. Curtis, Fort Recovery	15 00
Amboy, by Rev. A. J. Elleman ..	1 50
East Chicago, First, by W. R. Diamond	20 00
Hobart, First, by Rev. R. Smith ..	6 00
Muncie, J. A. Daly	100 00
Terre Haute, Plymouth Ch., by Rev. J. F. Childress	5 00
Woman's H. M. Union, Mrs. A. D. Davis, Treas.: Ft. Wayne, Plymouth, \$25 00 Indianapolis, Trinity, 20 00 Terre Haute, First, to const. Mrs. S. Cowgill a L. M.	50 00

ILLINOIS—\$651.35; of which legacies, \$517.87.

Bunker Hill, Estate of Abby P. Sanborn	517 87
Delavan, R. Houghton, for Salary Fund	25 00
Received by Rev. M. E. Eversz, D.D., Peoria, German Ch., for the Debt	4 50

Woman's H. M. Union, Mrs. M. S. Booth, Treas.: Elgin, First	\$19 00
Rockford, Second, for Salary Fund	\$4 98

MISSOURI—\$445.57.

Kansas City, Hope Mission, by E. Burdett	4 00
Kidder Ch., \$19.03; S. S., \$3.54, by Rev. L. F. Bickford, Ph.D.	22 57
Meadville, by J. Billington ..	10 00

Woman's H. M. Union, Mrs. A. J. Steele, Treas.: Aurora	\$12 40
Bonne Terre	10 00

Cameron	7 00		
Carthage	8 00		
Green Ridge	2 00		
Hannibal	2 45		
Kansas City, First	25 00		
Clyde	19 00		
Olivet	2 00		
Ivanhoe Park	1 00		
Prospect Avenue	1 00		
S. W. Tabernacle	3 40		
Westminster	52 00		
Beacon Hill	4 00		
Kidder	3 35		
Lamar	1 50		
Lebanon	5 45		
Meadville	1 00		
Neosho	4 00		
Pierce City	5 00		
St. Joseph	7 86		
St. Louis, First	87 82		
Compton Hill	3 00		
Fountain Park	16 00		
Hope	6 00		
Hyde Park	10 00		
Immanuel	3 40		
Memorial	3 60		
Plymouth	3 20		
Pilgrim	66 23		
Maplewood	8 00		
Reber Place	2 80		
Sedalla, First	3 00		
Springfield, First	22 80		
Thayer	1 00		
Webster Groves	12 00		
Windsor	2 00		
Willow Springs	1 00		
	1 25		
	\$430 51		
Less expenses	21 51		
		409 00	
MICHIGAN—\$102.32, legacy.			
Benzonia, Estate of Amasa Waters		102 32	
WISCONSIN—\$7.70.			
Ekdall, Grantsburg and Trade Lake, Scand. Chs., by Rev. J. P. Johnson	1 00		
Fond du Lac, J. A. Bryan	2 20		
Glenwood, Swedish Ch., by Rev. O. Ohlson	1 00		
Pewaukee, J. K. Kilbourn, for Salary Fund	2 00		
Wood Lake and Doctors Lake, Swedish Chs., by Rev. F. G. Haggquist	1 50		
IOWA—\$3.00.			
Received by Rev. M. E. Eversz, D.D., Des Moines, German Ch., for the Debt, by Rev. J. H. Kraemer	1 00		
Lansing Ridge, German, by Rev. A. Kern	2 00		
MINNESOTA—\$179.01.			
Received by Rev. G. R. Merrill, D.D., Barnesville	\$9 00		
Minneapolis, Pilgrim S. S. Birthday Offering	5 90		
Plymouth Ch.	58 34		
New Ulm	26 44		
West Duluth, Plymouth Ch.	3 25		
		102 93	
Dawson, by Rev. R. S. Cross	22 25		
Ellsworth, by Rev. W. R. McClane	5 45		
Minneapolis, 38th St. Ch., by Rev. W. A. Wilkinson	15 00		
Plainview, Ch., \$9.50; S. S., Easter offering, \$2.50, by G. A. Lyon		12 00	
St. Cloud, First, by W. S. Clark		11 38	
Salem and Cambria, by Rev. I. Jones		5 00	
Sauk Rapids, First, by J. Bunn		3 00	
Seaforth, by Rev. F. B. Snowden		2 00	
KANSAS—\$250.00, legacy.			
Iola, legacy of Mrs. C. G. Northrup, by H. A. Ewing, Ex.		250 00	
NEBRASKA—\$117.20.			
Received by Rev. M. E. Eversz, D.D., Crete, German Ch., for the Debt	\$10 50		
McCook, German Ch., for the Debt	12 00		
		22 50	
Arborville, by F. N. Recknor		31 50	
Brigham, by Rev. J. E. Storm		2 00	
Farnam, by Rev. G. J. Battey		3 35	
Friend, German Ch., by Rev. G. L. Brakemeyer		8 13	
Hastings, German, by Rev. C. W. Wuerrschmidt		10 70	
Irvington, First, by C. G. Brewster		3 00	
Lincoln, by Rev. J. E. Swanson		2 00	
Ravenna, by Rev. A. C. Townsend		1 50	
Steele City, by E. Zoellin		7 00	
Sutton, German Ch., of which \$8.25 for the Debt, by Rev. G. Grob		17 92	
Taylor and Cummings Park, by Rev. S. Deakin		5 00	
Timber Creek, German Ch., by Rev. J. B. Happel		2 60	
NORTH DAKOTA—\$129.50.			
Received by Rev. G. J. Powell, Amentia	\$13 00		
Caledonia	2 61		
Mayville, Easter offering	7 00		
Sykeston, S. S.	1 30		
Wahpeton, Ch. \$18.10; S. S., \$3.40	21 50		
		45 41	
Received by Rev. M. E. Eversz, D.D., Glen-ullen, Bethany German Ch.	\$11 00		
St. Marks, German Ch.	5 00		
		16 00	
Dickinson, by Rev. H. V. Rominger		25 44	
Elbowoods, Ch., \$3; Ft. Berthold, \$3, by Rev. G. J. Powell		6 00	
Fargo, First Ch., Easter offering, by C. E. Fisher		35 00	
Hesper, by Rev. S. Slater		1 65	
SOUTH DAKOTA—\$250.66.			
Received by Rev. W. H. Thrall, Canova	\$8 00		
Dover	3 50		
Henry	5 29		
Milbank	15 00		
Vermillion	40 30		
		72 09	

Received by Rev. M. E.
Eversz, D.D., Tyn-
dall, So. Dak., Ger-
man Ch., Easter
Offering for the
Debt 14 00
Pauline Sattler, East-
er Offering for the
Debt 1 00
Zoar, near Tyndall,
German Ch., East-
er Offering for the
Debt 4 00

Alcester, by R. B. Harding..
Belle Fourche, First, by Rev.
T. Thirloway 12 50
Bowdle, by Rev. J. Davies....
Centerville, by Rev. G. S.
Evans 4 00
Custer, First, by Mrs. K. W.
Powell 5 00
Frankfort, First, by Rev. T.
Thompson 3 00
Geddes, First, by Rev. W. E.
Lanphear 12 40
Ipswich, by Rev. E. B. Tre
Fethren 3 05
Mission Hill, by Rev. D. B.
Nichols 3 75
Rapid City, Ch., \$30.50; S. S.,
\$3.79 34 29
Wessington Springs, Fauston
and Anna, by Rev. J. B.
Reese 5 00

Woman's H. M. Union,
Mrs. J. P. Click-
ner, Treas.
Aberdeen \$4 00
Academy 2 28
Bryant 2 00
Chamberlain 1 00
Clark 2 50
Deadwood 2 60
Elk Point 2 00
Faulkton, C. E. 2 00
Huron 18 00
Iroquois 2 00
Mitchell 5 00
Rapid City 6 00
Vermillion 5 70
C. E. 2 50
Wakonda 6 00
Worthing, L. A. S... 2 00

COLORADO—\$67.15.

Received by Rev. H. Sander-
son, Leadville 2 50
Collbran, by Rev. J. H. Brooks
Globeville, First German Ch.,
by Rev. A. Trandt 25 00
Otis and Burdette, by Rev. M.
M. Everly 2 15
Rico, People's Ch., by Rev. J.
Page 25 00
Rev. J. Page 5 00
Red Cliff, by Rev. A. E. Martin
..... 2 50

WYOMING—\$20.25.

Woman's Missionary Union,
Miss E. McCrum, Treas.
Cheyenne, First 20 25

MONTANA—\$48 59.

Billings, S. S., by Miss M. Gor-
don, for Cuba 10 30
Helena, First, by Rev. J. P.
McCarthy 20 00
Laurel, by Rev. J. S. Torrence
..... 6 56

Missoula, Swedish Ch., by Rev.
M. Peterson 2 00
Wibaux, by Rev. S. H. Gray.. 9 73

UTAH—\$2.00.

Salt Lake City, C. E. Soc. of
Phillips Ch., by D. Wake.. 2 00

IDAHO—\$16.93.

Woman's Missionary Union,
Mrs. G. W. Derr, Treas.,
Boise, Aux. 6 93
Wardner, by Rev. J. Edwards
..... 10 00

CALIFORNIA—\$632.10.

Received by Rev. J. L.
Maile:
Highland add'l..... \$3 00
Los Angeles, Pico
Heights Ch. 17 70
Moravia 4 00
Pasadena, Lake Ave.
Ch. 15 90
San Luis Obispo, by
Mrs. Broad 1 00
Santa Ana 20 80
Ventura, A Friend, by
Mrs. Broad 50

Received by Rev. M. E.
Eversz, D.D.:
Fresno, German Ch.
of the Cross, for
the Debt \$9 00

Woman's Union, for
the Debt 15 00

Alpine, 55 cents; Dehesa,
\$8.15, by Rev. J. L. Pearson
Los Angeles, by Rev. A. B. Case
Mareno and Alessandro, by
Rev. W. H. Wolcott 3 00
Ontario, Bethel Ch., by E. P.
Dean 164 70
Redlands, First, by N. L. Le-
lean, add'l 1 00
Riverside, First Ch. and S. S.,
by C. W. Derby 18 00
San Diego, First, by M. T. Gil-
more 212 50
Second and La Mesa, First,
by Rev. T. R. Earl 8 20
Sherman, First, by Rev. E.
Cash 19 00

OREGON—\$66.99.

Received by Rev. C. F. Clapp,
Forest Grove 10 50
Received by Rev. M. E.
Eversz, D.D., Port-
land, German Eben-
ezer Ch., \$5.00; S.
S., \$2.00 \$7 00

Woman's H. M. Union,
\$2.00, and Mrs. C.
Wölfe, \$1.00 3 00
Stafford, Wm. Schatz,
for the Debt 5 00
Wilsonville, Hood View, by W.
Scott 7 49
Woman's H. M. Union,
Mrs. C. F. Clapp,
Treas. \$6 10
Hillsboro 3 80
Portland, First 19 10
Mississippi Ave... 5 00

34 00

WASHINGTON—\$197.14.

Received by Rev. M. E.
Eversz, D.D., Ritz-
ville, Salems Ger-
man Ch. Easter Of-
fering\$10 00

Zion's German Ch.,
for the Debt..... 28 85

Edmonds, First, by Rev. J. W.
H. Lockwood 5 00
Endicott, German Ch. by Rev.
D. J. Koenig..... 2 76
Ferndale, \$7.50; Fairhaven,
\$4.00, by Rev. M. W. Mor-
ris 11 50
Leavenworth, by Rev. W. P.
Pease 6 73
Odessa, Pilgrim, and Krupp,

Hoffnungsberg and Zion, Ger-
man Chs., by Rev. J. C.
Schwabensland 30 80
Port Angeles, First, by Rev.
E. D. Weage..... 5 00
Roy, by Rev. C. W. Wells.... 5 00
Spokane, Westminster, by M.
H. White 86 75
Walla Walla, Bethel Ch., by
Rev. A. R. Olds..... 4 75

APRIL RECEIPTS:

Contributions\$6,417 18
Legacies 9,892 85
Interest 125 00
Home Missionary..... 32 40
Literature 30
\$16,467 73

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in April, 1902

Aurora, Ill., Corban Soc. of New England Ch., by Mrs. Mary Hurd, two boxes and barrel..	\$76 00	L. M. S. of Howard Ave. Ch., by Mrs. S. B. Law, box....	50 50
Belchertown, Mass., L. A. S., by Mary E. Spencer, box.....	40 00	W. H. M. S. of Plymouth Ch., by Lydia S. Woodworth, box	87 72
Bridgeport, Conn., South Ch., by Caroline J. Calef, two packages	21 84	Church of The Redeemer, by Carrie S. Dickerman, barrel	105 00
Bristol, Conn., W. H. M. Aux. of First Ch., by Anne E. North, barrel	66 15	Norwich, Conn., H. M. S., of First Ch., by Mrs. Herbert L. Yerrington, barrel.....	50 00
Brooklyn, N. Y., Ladies Sew. Soc. of Plymouth Ch., by Mrs. Henry L. Pratt, two barrels..		Portland, Me., L. M. Circle of State St. Ch., by Harriet N. Hobson, two barrels.....	114 61
Hartwinton, Conn., L. A. S., by Mrs. C. M. Strong, barrel and cash	65 00	Portsmouth, N. H., L. H. M. S., by Mrs. Frank Wiggin, barrel	81 15
Middlebury, Conn., L. A. S., by Mrs. L. S. Griggs, box and bar- rel	90 00	St. Louis, Mo., Pilgrim Ch., by Mrs. J. E. Lyman, box.....	128 79
New Britain, Conn., W. H. M. S. of South Ch., by Miss Helen C. Blue, box	141 65	Waterbury, Conn., W. B. S. of Second Ch., by Mrs. J. M. Bur- rall, box.....	84 58
New Haven, Conn., Dwight Place Ch., by Mrs. P. B. Bucking- ham, eight barrels.....	423 53	Windsor Locks, Conn., L. H. M. S., by Mrs. Chas. H. Coye, bar- rel	40 00
			\$1,666 52

*Received and reported at the rooms of the Woman's Home Missionary Association, Boston,
from April 1, 1902, to May 1, 1902. Miss L. L. SHERMAN, Secretary*

Auburndale Aux., by Mrs. Philip Willner, barrel	\$41 15	Brookline, Harvard Ch. Aux., by Mrs. E. C. Mills, box.....	392 72
Auburndale Aux., by Mrs. Philip Willner, box and barrel.....	108 42	Dedham Aux., by Mrs. George Dean, barrel.....	151 70
Auburndale Aux., by Mrs. Wil- liam Blood, box.....	30 00	Jamaica Plain, Central Ch. Aux., by Mrs. R. W. Wood, books, box	41 00
Boston, Central Ch. Aux., by Miss Elizabeth G. Wilbor, box and barrel.....	120 76	Malden, Willing Circle, King's Daughters, by Mrs. G. D. Crawford, barrel	30 96
Boston, Old South Ch. Aux., by Mrs. W. N. Janvier, box.....	23 75	Newton, Eliot Ch. Aux., by Mrs. F. W. Hazlewood, 3 barrels..	135 18
Boston, Old South Ch. Aux., by Mrs. W. N. Janvier, barrel ..	111 16	Providence, R. I., Central Ch. Aux., by Mrs. T. B. Stockwell, box	41 00
Boston, Old South Ch. Aux., by Mrs. W. N. Janvier, box.....	59 84	Providence, R. I., Union Ch. Aux., by Mrs. Wm. Knight, box....	126 00
Boston, Old South Ch. Aux., by Mrs. W. N. Janvier, 2 barrels	250 26	Providence, R. I., Union Ch. Aux., By Mrs Wm. Knight, box..	98 00
Boston, Old South Ch. Aux., by Mrs. W. N. Janvier, 2 barrels	220 86	Springfield, First Ch. Aux., by Mrs. W. P. Draper, barrel....	91 49
Boston, Old South Ch. Aux., by Mrs. W. N. Janvier, 2 barrels	98 86	Springfield, Park Ch. King's Daughters, by Miss J. P. Rob- ertson, box.....	198 00
Boston, Old South Ch. Aux., by Mrs. W. N. Janvier, barrel....	106 01	Ware, Miss Sage's S. School Class, barrel.....	38 00
Boston, Old South Ch. Aux., by Mrs. W. N. Janvier, 2 barrels	198 09		
Bristol, R. I. Aux., by Miss Mary Lord Gardner, barrel.....	100 29		
Brookline, Harvard Ch. Aux., by Mrs. E. C. Mills, barrel.....	184 13		
			\$2,997 63

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY

*Receipts in April, 1902.*REV. EDWIN B. PALMER, *Treasurer*

Acton, South, by Wm. F. Hale..	4 82	Hardwick, by Rev. H. Page....	10 00
Amherst, North, by E. H. Dickinson	25 00	Hayley, by B. L. Holden.....	4 82
Andover, Free, by Mrs. M. C. Cole	55 72	Holyoke, Second, by W. A. Allyn	182 27
Arlington Heights, Park Ave., by H. A. Snow.....	30 00	Ipswich, Linebrook, by J. H. Tenney	10 33
Berkley, by R. H. Babbitt.....	8 00	Lawrence, Swedes, by Rev. E. Holmblad	6 60
Billerica, by J. F. Bruce.....	7 00	Leicester, by David Bemis.....	39 89
Billerica, North, Gould, Mrs. E. R. (of wh. \$6 for debt)....	18 00	Leicester, Sunday School, by Bertha J. Jordan.....	4 08
Boston, Boylston, by G. E. S. Kinney	72 11	Lowell, Eliot, by J. Howard, for local Greek work.....	14 90
Boston, Dorchester Vill. Ladies' H. M. Soc., by Mrs. A. H. Durell, to const. Mrs. Florentine Hallett and Mrs. A. H. Durell L. M.'s.....	62 80	Lowell, High St., by F. N. Chase	39 10
Boston, Roxbury, Highlands, by E. Russell	153 72	Lynn, North, by A. Earle.....	38 83
Boston, Roxbury, Immanuel, by F. J. Ward.....	633 02	Malden, Map., Swedes, by Rev. E. Holmblad	5 00
Boston, Union, H. S. Conant, by W. H. White.....	5 00	Mansfield, by A. A. Grover, for Avoca, Neb., Ch. furnishing..	43 50
Brackett Fund, Income of.....	80 00	Mead, Rev. C. M., D.D.....	30 00
Braintree, First, by A. H. Cobb	2 44	Medfield, by Rev. L. M. Pierce..	1 70
Braintree, First, L. H. M. Soc., by Miss S. R. Shayer, to const. Mrs. R. A. Gage and Mrs. T. R. Newell L. M.'s.....	60 00	Medford (South) Union, by G. S. Whitehead, (addl).....	25
Brimfield, First, by M. H. Corbin	39 30	Melrose, by J. Buflum.....	68 76
Brockton (Campello) South S. S., by L. T. Copeland.....	17 80	Middleboro, Central, by W. R. Mitchell	69 57
Brookfield, by J. M. Grover.....	14 04	Monson, by E. F. Morris.....	17 41
Brookline, Belcher, Miss A. T....	20 00	Monterey, by Mrs. W. F. Miner	3 40
Cambridge, Pilgrim, by E. Spalding	11 85	New Marlboro, Mill River, by E. W. Rhodes.....	9 50
Cambridge, Prospect St., by W. F. Hurter (addl).....	5 74	New Marlboro, Southfield, by H. W. Palmer.....	5 00
Cambridge, Prospect St. S. S., by F. D. Leonard.....	16 55	Newton, Auburndale, by W. H. Blood	471 45
Concord, Trin., by T. Todd.....	22 00	Newton, Eliot, by Geo. N. Putnam (of wh. \$611.19, Easter gift)	886 19
Dalton, by H. A. Barton, to const. Mabel E. Allen, Lizzie F. Hull and Gilman A. Collins, L. M.'s of C. H. M. S.....	150 00	Newton, First (Center), by J. E. Rockwood	127 32
Danvers, First, by Alfred Hutchinson (In part).....	10 00	Newton, Furber, Rev. D. L., D.D., Est. of, by Hon. R. R. Bishop, Exec., on acc.....	4,000 00
Danvers, Maple St. S. S., by H. M. Bradstreet.....	23 23	Norwegian Congs., by Rev. C. M. Jacobson	10 26
Deerfield, South, by A. A. Cooley	35 94	Orange, by Geo. W. Fry.....	37 39
Douglas, First, by Mrs. Wm. Church	10 00	Paxton, by Rev. Geo. H. Pratt..	7 25
Dudley, C. E. S., by W. H. Upham	6 75	Plympton, by Edmund Perkins..	3 00
Fall River, Central, by R. B. Borden	66 24	Plympton, Sil. Lake, by G. Glass	1 00
Finn Congs., by Rev. A. Groop	9 90	Reading, by A. E. Poore.....	30 00
Finn Congs., by Rev. K. F. Henrikson	10 44	Reid, Dwight, fund, Income of..	112 00
Fitchburg, Rollstone, by P. B. Hitchcock	27 27	Rochester, North, by Geo. H. Randall	3 00
Georgetown, Memorial, by H. Hilliard	16 01	Rollins fund, Income of.....	20 00
Gloucester, West, by A. M. Wilkins	25 00	Royalston, South, by E. C. Twitchell	9 42
Great Barrington, Housatonic, by Miss A. R. Turner.....	28 88	Sale of Book.....	2 00
Greenfield, Second, by Mrs. I. V. Fisher	45 37	Scituate, Center, Miss. Soc., by Miss S. E. Merritt.....	10 00
Guernsey, R. C. Fund, Income of..	20 00	Shelburne, Falls, by Miss C. E. Field	20 15
Guernsey, R. C. Fund, Suffolk Bank Liq. Div.....	120 00	Sisters Fund, Income of.....	96 00
Hale, S. W. Fund Income of.....	50 00	Somerville, Highland, O'Brien, Miss Nellie, Memorial, by Mrs. J. H. O'Brien.....	50 00
Hale, E. J. M. Fund, Income of	50 00	Somerville, Winter Hill, by J. R. Pitman	20 61
		Southboro, Pilgrim, by E. F. Collins	25 80
		Southbridge, Globe Vill., Ev. Free, by Bell Hayward.....	29 50
		Springfield, Hope, by F. B. Fairbanks	21 28
		Springfield, Olivet, by H. A. Stowell	17 34
		Stoneham, by O. W. Richardson.	31 00

Sturbridge, First, by John F. Hebard	39 15	Winchester, Hale, A. W., by Rev. J. Coit, for Gloucester Chapel	25 00
Wakefield, by W. P. Preston....	30 79	Worcester, Piedmont, by Thos. Hamilton	28 50
Wall fund, Income of.....	32 00	Worcester, Plymouth, by F. W. Chase	175 92
Walpole, by S. E. Bentley.....	23 77	Worcester, South, Conference, by A. Armsby, Treas.....	46 16
Waltham, French, Mary, Est. of, by Clarence F. French, Exec.....	50 00	Worcester, Union, by Geo. H. Stone	25 00
Waltham, Trin., by T. W. Temple	28 60	Woman's Home Miss. Association, by Miss Lizzie D. White, Treas.....	
Ware, First, by W. L. Brakenridge	17 00	Grant towards salary of Miss J. Junck, Pole Bib. Read.....	\$30 00
Wareham, by S. G. Rodfish.....	14 00	Grant towards salary of Miss C. L. Teaney, of the French Am. coll.	50 00
Wellesley, by C. H. Dadmun....	79 94		80 00
Westboro S. School, by Rev. S. I. Briant	4 00		
West Boylston, by E. B. Rice.....	4 00		\$10,311 33
Westport, S. School, by J. C. Macomber	12 16	Home Missionary.....	9 90
Weymouth, South, Old South, by Rev. H. C. Alvord.....	10 00		\$10,321 23
Whitcomb, David, fund, Income of	121 00		
Whitcomb, David, Bank Liq. Div.	414 00		
Whitin, J. C. fund, Income of..	318 50		
Williamsburg, Haydenville, by C. D. Waite	15 03		

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Hartford, Second, by H. E. Harrington	400 00	New Preston Hill, H. M. S., by Mrs. D. C. Peet	4 50
Hartford, Park, by Willis E. Smith	52 81	Poquonock, H. M. S., Lincoln Camp Fire Meeting offering, by Mrs. F. M. Case	5 00
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Nepaug, by J. B. Spencer.....	13 00	Terryville, Mrs. W. H. Scott,	3 00
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New Hartford, First, Rev. A. S. Chesebrough, personal.....	6 00	Woodstock, H. M. S., by Miss Frances H. Butler	25 00
New Haven, Redeemer, special, by Rev. W. L. Phillips.....	10 00		92 20
New London, First, by E. M. Harwood	39 93		\$985 28
North Madison, by Joel M. Hill	16 00		
Plainfield, by Edward G. Palmer	8 81		
South Glastonbury, Church and Sunday School, by H. D. Hale	8 83		
Stamford, First, by J. G. Houghton	94 13		
Suffield, First, by W. E. Russell, together with previous contributions to constitute Axel Wahlenberg a Life Member..	47 38		
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Thompson, by J. W. Dike.....	10 65	C. H. M. S.....	35 90
For C. H. M. S.....	10 00		\$985 28

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Albany, First	\$6 00	Niagara Falls Ch.....	28 30
Binghamton, Edward Taylor, D.D.	10 00	Oriskany Falls	11 40
Brookton	5 00	Prospect	6 58
Chenango Forks	4 50	Rodman	12 00
Danby Ch., \$5; C. E. Soc., \$5..	10 00	Savannah	15 00
Deer River.....	7 00	Siloam	12 35
Eldred	5 00		
Glen Spey.....	1 00		
Grand Island.....	1 31		\$135 44

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Ashtabula, First, by Rev. W. A. Babbitt	\$21 27	Tallmadge, S. S., by John W. Seward, bal. in full to const.	28 22
Ashtabula, Second, by R. H. Castle, Treas.	8 45	Miss Laura Brigham a L. M. Thomastown, Miss Rachel Davies	5 00
Centennial, by Rev. E. R. Williams	1 00	Thompson, by F. E. Benjamin..	4 00
Ceredo, West Va., Easter Offering, by Rev. Geo. Gadsby	6 00	Cleveland, Lakeview, Rev. A. B. Cristy	5 00
Chagrin Falls, by M. F. Brewster, Treas.	10 37	Ohio Woman's Home Miss. Union, by Mrs. G. B. Brown, Treasurer.	
Chatham, by Rev. C. Simpson..	25 00	Akron, First, W. M. S. \$10 00	
Chester, J. M. Johnston.	1 00	Akron, West, W. M. S. 10 00	
Cincinnati, Walnut Hills, by Emma J. Wood, Treas.	50 00	Alexis, W. W., \$1; S. S., .50	1 50
Cleveland, Euclid Avenue, by Justin Snow, Treas.	23 49	Bellevue, H. M. S.	4 50
Columbus, Plymouth, S. S., by E. F. Wood	8 70	Ceredo, West Va., M. C.	5 00
Eagleville	3 72	Clarksfield, W. M. S.	5 25
Fairport, by Rev. W. H. Woodring	6 00	Cleveland, Grace, W. M. S.	2 50
Hartford, Ch. and S. S., by Sarah E. Hart, Treas.	14 00	Elyria, First, W. A.	13 00
Ireland, by Rev. E. R. Williams	1 00	Huntington, West Va., W. M. S.	10 00
Jefferson, K. E. S., by Miss Adaline W. Simonds, Treas.	35 00	Lafayette, W. M. S.	2 40
Lawrence, by D. H. Morgan.	4 20	Lima, W. M. S.	5 00
Little Muskingum, by Watson Hadley, Treas.	2 00	Lodi, W. M. S.	5 00
Lucas, Arthur Leiter.	5 00	Marietta, Harmar, W. M. S.	7 35
Marietta, First, Rainbow Branch, by S. J. Grosvenor.	3 45	Plain, W. M. S.	5 00
Nelson, by Miss Susie Hedges, Treas.	5 00	Rockport, L. A. S.	5 00
Newark, Plymouth, by Rev. T. M. Higginbotham.	15 00	Sullivan, W. M. S.	4 00
Oberlin, Prof. A. H. Currier, D.D.	5 00	Toledo, Central, S. S.	5 00
		Unionville, Jr., C. E.	1 00
		West Andover, W. M. S.	2 50
			104 00
			\$400 87

*Receipts of the Woman's Home Missionary Union of Michigan for April, 1902.*MRS. E. F. GRABILL, *Treasurer*

Allegan W. M. S.	\$10 21	Olivet L. B. S.	18 17
Ann Arbor W. H. M. S.	30 00	Onokama W. H. M. S.	5 00
Armada W. M. A.	25 00	Otsego W. M. S.	2 00
Benton Harbor L. M. U.	10 00	Owosso W. M. U. thank offering	17 50
Charlotte L. B. S.	25 00	Pontiac Miss. Club.	18 75
Columbus W. M. S.	5 00	Reed City W. H. M. S.	15 00
Cooper W. M. S.	9 00	Saginaw W. S.	110 55
Detroit, Woodward Ave. W. U.	62 61	St. Clair W. M. S.	10 00
Fort St. L. M. S.	15 00	Stanton W. H. M. S.	5 00
North, W. M. S.	18 65	Three Oaks, Congl., W. M. S.	5 75
Eaton Rapids W. M. S.	5 00	Union City L. H. M. U.	13 66
Freeport W. M. S.	5 00	Vermontville W. H. M. S.	3 50
Grand Ledge W. H. M. U.	5 70	Wayne W. M. S.	3 00
Greenville W. H. M. S.	10 38		
Hopkins Station W. H. M. S.	4 35		\$696 78
Hudson W. M. S.	5 00		
Interest on notes and bonds.	140 00	YOUNG PEOPLE'S FUND.	
Kendall W. M. S.	9 25	Columbus Sunday School.	\$1 50
Lansing Plymouth L. Soc.	10 75	Greenville Sunday School	16 67
Litchfield L. M. S.	5 00	Morenci Y. P. S. C. E.	5 00
Mancelona W. H. M. S.	6 00	St. Clair Y. P. S. C. E.	10 00
Manista W. H. M. S.	50 00	Owosso Y. P. S. C. E.	5 50
Muskegon, Highland Park W. M. S.	2 00		\$38 67
		Total.	\$735 45

MICHIGAN HOME MISSIONARY SOCIETY

*Receipts of the Woman's Home Missionary Union of Michigan for April, 1902.*REV. JOHN P. SANDERSON, *Treasurer, Lansing*

Addison	\$5 00	Almont	10 75
Alamo	28 30	Y. P. S. C. E.	10 00
Allendale	13 40	Alpine and Walker.	22 00
Allenville	8 00	Alpine Center	7 75

Ann Arbor	10 03	Hudsonville	19 10
Armada	35 00	Jackson 1st	46 62
Atlanta	7 50	Plymouth Y. P. S. C. E.	5 00
Edwards Dist.	1 40	Kalamazoo	132 99
Athens	21 00	Kendall	15 40
Augusta	17 00	Kenton	9 50
Baldwin	5 92	S. S.	3 00
Bancroft	7 45	Lakeview	25 00
Bangor, West	11 00	Lamont	15 00
Bass River	6 50	Lansing Plymouth	32 25
Bedford	9 37	Pilgrim	20 00
Bellaire	37 00	Leroy	13 50
Benton Harbor	56 15	Lewiston	5 00
S. S.	10 00	Litchfield	5 95
Y. P. S. C. E.	5 75	Lowell	17 06
Berryville	2 00	Ludington	9 00
Big Prairie	1 65	Mackinac Island	6 50
Big Rapids, First	21 00	Mancelora	38 24
Twp.	10 00	Y. P. S. C. E.	5 76
Big Rock	17 41	Manistee	105 97
Bradley	5 50	Mattawan	6 10
Breckenridge	20 00	Maybee	5 00
Cadillac	37 68	Memphis	12 00
Carmel	10 00	Metamora	16 00
Carson City	3 00	Michigan Center	14 00
Carsonville	4 00	Middleville	10 00
Central Lake	14 81	Millets	2 20
Chase	7 37	Morenci	11 70
Chelsea	91 50	Muskegon 1st	61 57
Chester	3 60	Bible School	3 81
Chesterfield	1 72	Muskegon, Highland Park	3 50
S. S.	1 28	Newaygo	14 00
Clarksville	10 75	New Baltimore	8 00
Clio	3 00	Northport S. S.	4 50
Cooper	24 00	Jr. Y. P. S. C. E.	1 00
Copemish	3 50	Nunica	10 00
S. S.	1 06	Old Mission	5 32
Coral	15 00	Olivet	104 37
Covert	28 00	Onokama	2 37
Crystal	15 00	Onondaga	8 00
Custer	7 00	Otsego	85
Deerfield	3 40	Ovid Church and S. S.	36 62
Detroit, Woodward Ave.	242 32	Y. P. S. C. E.	13 29
Plymouth S. S.	5 00	Jr. Y. P. S. C. E.	5 00
Fort St.	12 35	Owosso	25 00
Canfield Ave.	2 60	Perry	19 00
Good Samaritan, Y. P. S. C. E.	5 00	Pinckney	12 00
Dexter	12 00	Pittsford	7 00
Dowagiac	25 35	Pleasanton	21 00
Durand	20 00	Pontiac	31 20
Eastlake	2 60	Port Huron 1st	404 50
Eastmanville	6 25	Port Huron 25th St.	8 79
East Paris	8 00	S. S.	2 71
Eaton Rapids	57 37	Ross Mem.	25 00
S. S.	2 00	Sturges Mem.	10 00
Mrs. Walker's Class, S. S.	1 00	Portland	21 72
Y. P. S. C. E.	11 37	S. S.	2 09
Ellsworth	2 00	Port Sanilac	1 00
Edmore	3 14	Rapid River	1 52
Flat Rock	1 30	Red Jacket	22 00
Freeport	20 70	Reed City	50 07
Freeland	3 50	Richmond	33 75
Fremont	22 40	Rochester	12 10
Fruitport	10 00	Rockford	15 00
Gaylord	7 50	Rockwood	2 00
Gladstone	12 43	Romeo	11 10
S. S.	1 50	Rondo	25
Grand Blanc	2 00	Royal Oak	2 50
Grand Junction	6 70	Saginaw	135 00
Grand Ledge	12 50	St. Clair	46 60
Y. P. S. C. E.	10 00	St. Johns	74 59
Grand Rapids, First	100 00	St. Joseph	51 75
Union	25 00	Salem 2d	8 00
Greenville	59 31	Sandstone	26 00
Hamburg	5 00	Y. P. S. C. E.	10 00
Hart	4 45	Saranac	10 00
Hersey	3 00	Saugatuck Y. P. S. C. E.	3 00
Hilliards	11 00	Shaftsburg	1 36
Homestead	8 00	Shelby	10 00
Honor	13 80	Sidney	5 00
Hopkins 1st	6 00	Six Lakes	10 00
Hopkins Station	21 50	Tawas City	4 35
Howard City	7 50		

Texas	1 00	White Cloud	8 00
Thompsonville	9 30	Whitehall	7 39
Tipton	10 50	Y. P. S. C. E.	1 30
Traverse City	26 00	Jr. Y. P. S. C. E.	1 00
Y. P. S. C. E.	7 00	Whittaker	4 50
Union City	15 25	Williamston	24 42
Y. P. S. C. E.	10 00	Sherman S. H.	2 52
Vanderbilt	19 93	Wolverine	5 40
Vermontville	24 30	Y. P. S. C. E.	2 00
Vicksburg	25 00	Wyandotte	3 00
Victor	13 00	Ypsilanti	35 70
Vienna	2 25	A Friend	100 00
Warren	2 50	A Friend	100 00
Watervliet	23 49	Rent of Ionla Lot	5 00
Wayland	21 00	W. H. M. U. of Mich., by Mes.	
Wayne	26 35	E. F. Grabill, Treas.	860 46
Y. P. S. C. E.	10 65		
Westville	1 05		
Wheatland S. S.	4 96	Total	\$4,946 15

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I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to the person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

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The Home Missionary



Vol. LXXV

JULY, 1902

No. 3

Home Missionary Work in Massachusetts
(Illustrated)

The Annual Meeting
Addresses, etc.

New York

Congregational Home Missionary Society
Fourth Avenue and 22d Street

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The Home Missionary

VOL. LXXV

JULY, 1902

No. 3

EDITORIAL NOTES

No ebb tide has followed, as often in human experience, the enthusiasm of the "Diamond Jubilee" in 1901. The meeting at Syracuse, June 3-5, ranked among the best. The Minutes of its transactions will be found in pages following. An arrangement has been made with the publishers of the *Advance* for a full report of the addresses. Copies of this, a thirty-two-page folio, will be mailed postpaid to all requests for the same received at our office, 287 Fourth Avenue, New York.

Our Annual Meeting

Two salient points of large hopefulness stood forth at Syracuse. First, the debt which has burdened our work for nine years had disappeared since the close of our financial year, March 31, at which time it had been reduced from \$63,698.18 in the preceding year to \$9,912.49. Not only had this been cancelled, but a balance of \$6,641.97 was in the treasury—a state of things which can and ought to be made permanent. Next, an equal cause of satisfaction appeared in the unanimous and cordial agreement reached on the long debated question of amending the organization of the Society, so as to secure a proper and proportionate representation of the churches in its membership. The result will be found recorded in the minutes on another page.

The New Outlook

By the amendment to the constitution just adopted the Society has closely conformed to the recommendation of the National Council. Henceforth the voting membership will be apportioned among the churches by the allowance to each State Association or Conference of three representatives, with an additional representative for every 5,000 communicants. Life membership hereafter conferred will not carry with it the right of voting, but will be wholly honorary. But life members holding this right at the date of the amendment will retain it unless they prefer to surrender it.

The New Basis

OVERWORK, and the medical orders resulting therefrom, forced Dr. Hillis at the last moment to exchange his engagement to preach the annual sermon for an engagement of passage to Europe. In this emergency Dr. Bradford generously filled the gap. His fresh and eloquent exhibition of the Home Missionary work, in its blending of religious and patriotic motives, as the solvent of the serious social problems now confronting us as a nation should be widely read in the churches. It will be found reported in the *Advance* supplement above referred to.

THE late Rev. James T. Ford was stated in our June issue to have been sometime pastor of the historic "Circular" Church in Charleston, S. C. The error was that of a correspondent. Mr. Ford was in charge of the Plymouth Church in Charleston, then worshipping in the Normal School building of the American Missionary Association, and did good work both in the church and the school as occasion required.

HOME MISSIONARY WORK IN MASSACHUSETTS

BY THE REV. JOSHUA COIT, SECRETARY.

The Massachusetts Home Missionary Society does a fourfold work. From the first it has worked largely, often mostly, and at the beginning wholly, outside the bounds of the Commonwealth. This may surprise some, but this Society was formed in 1799 to "diffuse the Gospel among people in the newly settled and remote parts of our country, among the Indians of the country, and through more distant regions of the earth, as circumstances shall invite, and the ability of the Society shall admit." Not till 1823 was the word "remote" in the constitution changed to "destitute," and work done in Massachusetts. In 1827 the Massachusetts Missionary Society united with the Domestic Missionary Society, which had done Missionary work in Massachusetts, and voted to send its surplus funds to the American Home Missionary Society, which had been organized the year before. In 1844 the name was changed to the Massachusetts Home Missionary Society.

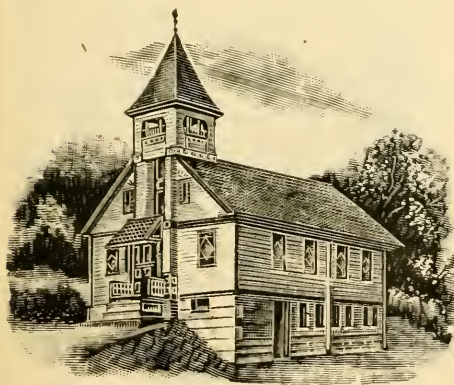
This change was made because of pressing needs at home. And while the broad purpose of the Society, so far as our whole land is concerned, has never been overlooked, though since 1827 the Western work has been done through the National Society, yet the home demands have so increased that now a large proportion of its funds are spent in the State. But less than half of the gifts from the living is kept at home.

This increased demand upon the churches for the work done through this Society is due to several causes. The changing proportion of urban and country population increases this demand in two ways. The diminishing population of some country towns plainly calls for aid in sustaining public worship. On the other hand, the congested city cries aloud for missionary work in its downtown and foreign regions. Again, our foreign immigration works so as to require increasing missionary effort both in the city and the country; in the city plainly, in the country none the less surely. For many of the newly arrived immigrants go into the country and take up farms after a while, and succeed in making a livelihood where our farmers have given up. Not seldom, while the population of a country town remains stationary or even slightly gains, the demand for missionary aid is yet greatly increased because of the change in the character of the people. Those able and willing to sustain public worship are much fewer



FRENCH CONGREGATIONAL CHURCH
FALL RIVER, MASS.

than formerly. These things have caused the home missionary work in the State to increase in fifty years from forty-seven aided churches and missions to one hundred and fifty-four.



GERMAN CONGREGATIONAL CHURCH
FITCHBURG, MASS.

The fourfold work of the Society is—1. Aiding country churches. 2. Assisting new enterprises in cities and large towns. 3. Preaching in foreign tongues to recent immigrants and others who have not acquired our language.



SWEDISH CONGREGATIONAL CHURCH
NORTH EASTON, MASS.

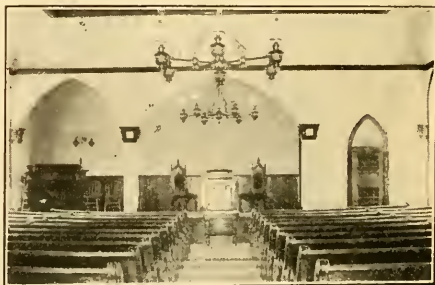
through this Society, that the people give more, per capita, for the support of the Gospel in proportion to their means and their other expenses than people do in our strong city churches.

2. In assisting new enterprises in cities and large towns the Society is simply making investments, which often bring large returns to all the benevolent work of our churches, as well as ensure the establishment of a church where it is needed, and where, but for this aid, the people would not be able to start in a way strong enough to command the respect of the community. A somewhat

unusual effort of this kind is now being made in Gloucester. Ward 2 of that city has a population of 5,000 (900 school children); yet there is no public worship within the limits of the ward, and no hall where

4. The wide work in the West through the National Society.

1. In aiding country churches there is the encouragement that thus foundations of character are reached with many who will be leading men and women in our cities, so dependent on the inflow from the country to maintain morals and civic virtue. It is also pleasant to know that this help is given to those who do what they can to help themselves. Were the facts reversed in this respect, and were these churches careless and indifferent as to their responsibilities, then there would be the greater need that the faithful preaching of the Word should not fail. But it is true in many, and probably in most of the churches that are helped



INTERIOR VIEW OF THE SWEDISH CON-
GREGATIONAL CHURCH, NORTH
EASTON, MASS.

worship could be maintained. So, on land bought by the people of Gloucester, and deeded to this Society, a chapel is being built, much to the delight of the people of the neighborhood. It is a reasonable expectation that a church will grow out of this movement, which in a few years will be self-supporting.

3. The preaching in foreign tongues to recent immigrants and others who have not acquired our language is a part of the work of the Society which has grown to be of great importance, and is still increasing its demands. We have now preachers in the Armenian, Finnish, French, German, Greek, Italian, Norwegian, Polish and Swedish languages. And there is a call for Portuguese and Syrian preachers, and others still may be asked for soon.



FRENCH CONGREGATIONAL CHURCH
LOWELL, MASS.

There is nothing to compare with the Gospel in assimilating power over these or any people. These come among us not only alien in speech, but alien in all the habits and customs of mind and body. There is no greater opportunity for the church to "preach the Gospel to every creature" than in these home-foreign missions. From all lands, from the very ends of the earth, people flock to this Christian land, and are at our doors, if not in our homes. Surely as a Christian church we

must provide for them the institutions of religion.

This so-called foreign work is of two distinct characters. To the Swedes and Norwegians, and to some extent to the Finns and Germans, aid is given as to our English-speaking churches. They are doing a good work among their people, and they need aid. But with the others the work is very different and more difficult. It is much more fundamental. The soil has to be prepared, as well as the seed sown. Yet, though the work is difficult and slow, good results are obtained. The French work is the largest, and well it may be, in view of the fact that the French Canadian population of Massachusetts, already large enough to count one of every dozen of our people, is still



HIGHLAND CONGREGATIONAL CHURCH
SOMERVILLE, MASS.

increasing. There are French churches in Lowell, Fall River, Haverhill, Marlboro, Springfield, and Holyoke, and prosperous missions in Boston and Pittsfield. In some places church buildings have been erected largely by the liberality of the citizens of the place. Of these a few illustrations are given.

It is of serious consequence that in the passing years immigration is not only increasing but is deteriorating in character.

Fewer come from the north and west of Europe, and more from the south and east. Of the 448,572 who came to our shores last year 114,847 were from Austro-Hungary, 100,135 from Italy (mostly from Southern Italy), 90,787 from Russia. From these three sources 205,764 came; nearly half, forty-five per cent. And of all the States none received more than Massachusetts, except New York and Pennsylvania. There came to Massachusetts last year 41,789, which is 20,000 more than went to all the rest of New England. It is 3,094 more than went to the following States and Territories: Arizona, Colorado, Idaho, Kansas, Minnesota, Montana, Nebraska, Nevada, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin, and Wyoming. Of the 41,000 that came here 5,700 were Italians and 4,700 Poles. There is need, then, of care for our foreign population. For the Poles, there has been for some time a Bible reader, and recently a colporter-evangelist has been engaged to work in the Connecticut river valley. For the Italians, there is a mission in Boston and another in Plymouth. For the Armenians, a general missionary and two Armenian preachers; for the Greeks, a general missionary. The Society aids ten Swedish



FRENCH CONGREGATIONAL CHURCH
IN SPRINGFIELD, MASS.



FRENCH CONGREGATIONAL CHURCH
MARLBORO, MASS.

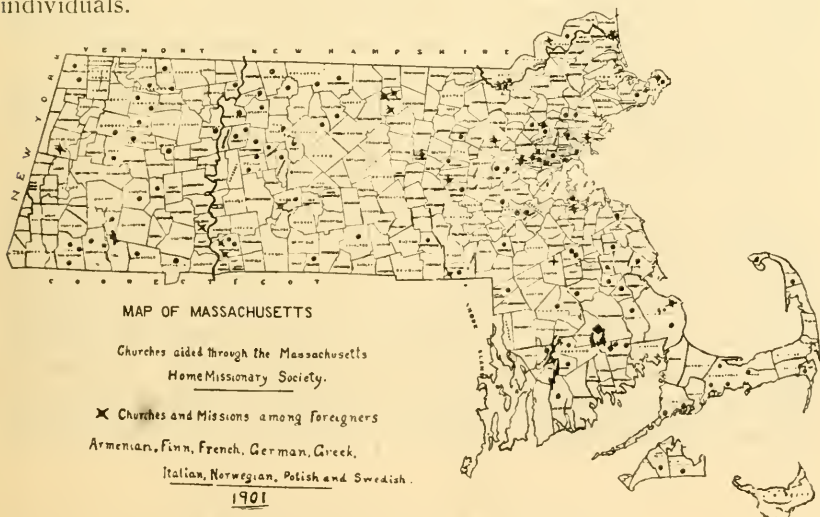
churches, two Norwegian churches, two Finnish churches and two German churches.

In all, the Society aids one hundred and fifty-four churches and missions. Thirty-one of these are foreign. These churches and missions are distributed over the State as appears in the accompanying map. The dots represent English-speaking, and the stars foreign-speaking churches. Eleven are left out of Boston on the map for lack of room. Of these four are foreign.

4. The wide work in the West is so fully reported from month to month in the pages of this magazine that it is not necessary to speak of it here.

It may, however, be said, as

indicating the interest felt by this Society in that work, that much more than half of our large Swett legacy went into that western work. This last year \$92,998.75 went to the treasury of the National Society from Massachusetts, and of this sum \$22,247.36 went from this Society. This was more than half of its receipts from churches and individuals.



HOME MISSIONARY MAP OF MASSACHUSETTS

ADDRESSES AT THE ANNUAL MEETING

[We rely for a full presentation of the utterances at Syracuse upon the full report in the *Advance* supplement (for our offer of which see page 81). In these pages there is space for only a few extracts representative of the spirit of the meeting. We hope to present further extracts in our next number.

Our indispensable coadjutors, the Congregational Church Building Society, the Congregational Education Society, and the Congregational Sunday School and Publishing Society, stood by us on the platform as they stand by us on the field. Their addresses will be found in the *Advance* of June 12 and supplement.]

The Giver and the Gift

ON this subject, properly advanced to the front, the Rev. Charles W. Sheldon, of Connecticut, Field Secretary, spoke in part as follows:

First, who are our givers? Our last Year Book reports the total benevolence for Home Missions, exclusive of legacies, as \$2,201,000. A careful analysis of these figures shows that one-half of this entire amount came from churches which are now or at some time had been home mission churches. If we turn from this total benevolence to the receipts of the different boards, we find that one-half of the contributions to the American Board came from this same class of churches. Turning again from the Foreign to the Home Missionary Society we find that the churches which are now, or at some time have been under its care, have given more for denominational mission work in twenty years than the entire seventy-five years of home missionary work have cost. Are we not then warranted in saying that home missionary education develops a giving church?

Another examination of the Year Book shows us that about five-twelfths of our home missionary contributions come from churches of under two hundred members. When we remember that the five-twelfths represent the weak and the seven-twelfths the strong, we feel justified in saying that the smaller churches are carrying their full share of the burden. "Burden," did I say? Under no condition can the work of saving our country and extending the Kingdom of Christ be to the true Christian patriot a burden. That to the church at large or the patriotic members of our church the load has not been

a heavy one will be easily seen when we remember that last year we contributed one and one-eighth cents per week per member to State and National Home Missionary Societies. These figures remind us of a story told by the late Dr. Hazen. A certain pastor used to send him an annual report about as follows: Contributions to Foreign Missions, nothing; contributions to Home Missions, nothing; additions to church on profession of faith, none; by letter, none; removals by death, two; by letter, none—adding always at close, "Pray for us, my brother, that we may continue faithful in the Master's service." That there are churches which are permeated through and through with the missionary spirit, we all know; that give until we marvel at the sacrifice so cheerfully made. Churches of this kind never cease to be an inspiration. Superintendents of every missionary field could tell you of such. * * *

That the pastor is always a large factor in the benevolence of the church we often admit. How large a factor we seldom realize until we have watched for years the history of some one church under different pastors. We have learned to know that the settlement of certain pastors over certain churches always means an increase in their contributions, while the settlement of other pastors as surely means a corresponding decrease. So well is this fact recognized in the Methodist ministry, that a man's record in this regard is a strong factor in the making of his appointment. * * *

When a church writes, as one occasionally does, that they do their home missionary work through their woman's society, or that their contribution for Home Missions is made by their branch of the Woman's Union, the men of that church remind one of Josh Billings's patriotism, which became so strong that he was willing to sacrifice all his wife's relatives if necessary to save the country. So these men out of their patriotic consecration are willing to sacrifice the hats, gloves, and laces even of their wives and daughters that the missionary may be provided for, the nation redeemed, and the Kingdom of Christ established among us. * * *

Out on the hills of old Connecticut there is a little farm house. It is the home of two Christian women. It is, or was, a plain, comfortable home. The aged mother and daughter who occupied it obtained their support from the little farm and a small invested fund. Out of this small income they made their pledge for Home Missions. Before it was all paid, drought destroyed the crop and financial disaster swept away the investment. Inevitable poverty faced them, but the pledge was paid. When surprise was expressed the daughter replied: "Of

course we paid it. At first I did not see just how we were going to be able to, but God opened the way, for a neighbor let me do her washing until I had raised money enough."

Having just lain down to rest one Sunday afternoon, our host appeared at the door and said, "I am sorry to disturb you, but there is a young woman in the parlor who wants to see you," and whispered, "She is only a servant girl, and I am sure I don't know what she wants to see you for." After the introduction she said, "I am only a servant girl, I get \$3 a week, \$150 a year. I have been giving \$50 of it for Home Missions, but since hearing this morning of the need of money and the good it can do, I have been going over my expenses again, and find that I can give \$90 this year. I called to ask your advice as to how best to use that extra \$40." * * *

May we not believe?—yes, we do believe, that it is such contributions which have cost in love, and work, and sacrifice, coming into the treasury wrapped in prayer, that have been the ones to reap the hundred fold. * * *

Of all present-day methods the one productive of the largest results is undoubtedly that of the weekly offering in some one of its various forms. Of its many advantages there is not now time to speak. Its one defect is that it lacks flexibility, since it gives no place for a change of gift on the part of the giver. Special presentation of the work, increased gift because of increased income, sudden emergencies calling for special effort, have no place under this plan. Many churches using this system are now supplementing it by a Sunday during the year when the special work of a society is presented by the pastor or a representative of that society, and the opportunity given for additional gifts if so desired. The weekly offering so amended we believe to be the most effective, both for the church and for the missionary board. * * * Less and less are our boards depending on the spasmodic, emotional giving for their support, and more and more upon the intelligent, consecrated, systematic giver. * * *

We are sometimes told that Home Missions have lost their romance. If this is so, it is equally true that they have found their reality. That they have nearly outgrown, as the nation has nearly outgrown, their swaddling clothes of frontiers and dugouts is admitted, but Home Missions to-day is larger than the shack and the claim shanty. It has ceased to be the scout and the skirmish line, and has settled down to the campaign. It is as broad as our nation; it is as large as our hope; it is as deep as our life; it is as grand and beautiful as are the possibilities of national purity and national redemption, and as far-reaching as human sin and sorrow. * * *

One million dollars this next year for Home Missions! Cannot we do it? That is almost half a cent a day per church member. Dare we do less, and still claim to love our country and make our lives like unto Christ's, whose stewards we are? For it is required of stewards that they be found faithful.

Outlooks on the Field

THE FAR EAST was represented by the Rev. Charles Harbutt, Secretary of the Maine Missionary Society. He said, in part:

Maine is not a large State compared with Texas and some of the other Western States, but it is as large as all the rest of New England with the exception of about 330 square miles. One county in it, Aroostook County, is as large as the State of Massachusetts. Our population is not large as compared with some other States, being just a little larger than that of the city of Boston, and it is the fact of this comparatively small population, scattered over so wide an area, added to the natural conditions which exist, that gives us our missionary problem. We are a State of small towns and widespread rural communities. * * *

My wish to-day is to give you briefly an idea of what it is that creates for us in Maine a work which is almost beyond the possibility of our handling with the funds received in our churches for State work.

First comes the rise of new communities, many of them very small and only temporary at best, on account of the great lumbering interests of the State. Some sixteen thousand men are employed in our lumber camps alone every winter, and it is estimated that 600,000,000 feet of lumber are cut every year. It is hard to understand what this means, but if you could see a lumber settlement spring up in the forest as in a night, a mill and boarding house, and then a number of little cottages and shacks, and find that there were from thirty to fifty children there of school age and no kind of provision for the religious needs of the community, you would soon find its bearing upon the missionary problem.

Second. There is the bearing upon our work of the fact that Maine is one of the greatest sporting regions of the United States. Tens of thousands of people come every year to visit our lakes and streams and forests. Some are of the very best and some are of the very worst. However that may be, they are helping to develop our State, and they are creating a call for missionary pastors of the old pioneer order who will cover a wide area of territory, and whose work will

in part consist of visits to isolated homes and camps. We have just commissioned two such men.

But the greatest pressure is coming upon us now perhaps from the increasing volume of summer visitors. They are not only pre-empting every available spot upon the coast, but are rapidly seeking out every isolated valley and hillside in the State. * * * A conservative estimate puts the number of our summer guests at from 200,000 to 250,000 last year, and every indication is for the largest number this year that has ever visited the State.

You may ask why this summer business should influence our missionary work at all. What has the Maine Missionary Society to do with it? It has everything to do with it. It is a question which reaches far beyond our borders. The best thing which some of our wealthier churches, and of the wealthier Presbyterian churches in the country, could do for themselves along the lines of the law of self-preservation would be to send very generous contributions to our Society to help sustain good preaching and to build neat churches at our summer resorts. * * *

Maine has sent thousands of its sons and daughters out to become the bone and sinew of other and newer States, and it is going to send thousands more. But as I have said, its every condition makes it a home missionary State, and such it will continue to be for many years. We are meeting its problems as best we can, and in doing so we need the sympathy and support of the Congregational churches throughout the country.

THE FAR WEST was the theme of the Rev. James K. Hamilton, Secretary of the California Home Missionary Society. We make the following extracts:

In St. Louis there is a statue of Senator Benton, with its finger pointing to the West, while at the base of the statue is the inscription, "There lies the East." To us, at least, who live in the West, it seems as if the dream of Columbus were about to be fulfilled, that we shall find the East by way of the Western sea. * * *

Before the knowledge of those wonderful mines, from which have come one billion and a half of gold—one-third of the whole world's supply—before that knowledge had reached New York, the eyes of the American Home Missionary Society had been turned toward California, and the resolution formed to pre-empt it in the name of the Lord Jesus Christ.

They commissioned two men, Mr. Douglas and Dr. Willey, as missionaries, who had even started and gone as far as New Orleans

when the news of the discovery of gold reached them. With a crowd of gold seekers these young missionaries made the journey and reached California in 1849.

From that time on the missions and churches have multiplied. A remarkable set of men were those early missionaries, broad-minded, quick-witted, versatile, patriotic and intensely Christian. Wherever population went, they followed, not only to preach the Gospel, but to plant institutions of the Gospel. In many instances they became teachers as well as preachers. They stood firm for the principles of self-government. They were without exception loyal to the flag and promoters of good citizenship. The churches they established, during all the stormy days that followed, rallied for union, for social order, for the home, the school, and the church. * * * The Golden State has from the first been missionary ground. Nearly every one of its churches has been nurtured through days of feebleness by the Home Missionary Society.

We have now completed our first year of self-support. Not a single church has been dropped from our missionary roll. On the contrary, we have assumed several new obligations. We have paid every missionary as soon as his report came in. Our treasurer's books show a small balance to begin the second year. It has meant hard work, careful management. Many missionary fields voluntarily reduced the amounts they had been receiving, and have not suffered thereby. * * *

It is evident to all who read that a new era is dawning on the Pacific Coast. A wise pastor in our State whose far-seeing eye and clear judgment have often helped us said to me recently: "I would rather stand on the platform and in the light of the present prospect speak for California as a strategic field for missionary effort than to speak for any other State in the Union." California, the fairest land of the West; on whose peaks the snows never melt, in whose valleys the roses never fade; where the mountains are full of precious metals and the soil yields golden grain and luscious fruit, California faces the future with a hopefulness not felt for years.

That hopefulness is based on the fact that we have room for a vast development. * * * Nowhere else on the planet is there to-day such a combination of rich broad acres and radiant skies: nowhere else such an unoccupied valley offering like attractions to farmers and fruit growers. * * *

But that which calls for even greater optimism is the extraordinary opening for trade with the Orient, much of which must pass through

the Golden Gate. * * * Certainly California is becoming full of a new life. The situation is big with promise. We seem to be in the focus of events, which are making another and greater Eastern question. The commercial front of Asia is no longer on the Bosphorus but on the Pacific Coast. The vast world interests which quicken the pulse of nations are being transferred to the Pacific, and that broad expanse is no longer to be a "melancholy waste," but instinct with life. * * *

Much remains to be done by our churches before we are prepared for such growth. Many and peculiar difficulties face us in our church work. There is our great area, where at present we have but one Congregational church in each 700 square miles. Yet the clay is strangely mingled with iron. In no other State, probably, is there such lax observance of the Sabbath, and such slight reverence for things that are holy. You have no problems in your Eastern cities we do not face there. We, too, have the foreigners with us, and those who have been born in but not into our country. Because of our area, there are vast frontier regions with all the characteristics of the New West. * * * To preach that same Gospel in every needy, destitute region in our great field is the work to which our churches are consecrating themselves—believing that only by so doing can California ever match in character the excellent glory of her soil and climate.

THE MINGLING OF THE NATIONS, as a grave but inviting feature of the missionary field, was discussed by the Rev. Julian M. Sturtevant, D.D., of Illinois. We quote a few passages:

Whether we like a weak race or not, we have it. There is where we are, and we may as well look that fact in the face, whether we think it hopeful or not. We have got to grapple with it.

The month of May just closed witnessed the largest foreign immigration into the United States since the United States began. I only saw the statement as it was completed by calculations which had been made from the European steerage passengers who came in the last two days of May, but the statement was 88,500 in the month of May, and the largest previous to that was 73,000 in 1893, I believe. It is a very serious matter. We are facing this constant stream flowing toward us, and that is not all of it. This last month of May seventy per cent. of the immigrants have been from Russia, Austro-Hungary and Italy—not what we consider the most desirable immigration. The immigration from Germany and from Ireland has fallen off. We can never build a wall around the country to keep these people out. * * *

But let us look the facts in the face. The question is, under what conditions this assimilating of an immense incoming population can be successful, and there is not any doubt in the world that everything depends on the character of the leading forces in the new and composite society. There will be union. We shall draw together. We shall come to be one people. That may be in one of several different ways, and you and I have an argument for Home Missions in the fact that there is to-day such a union. * * *

In the true work of home missions, preaching the Gospel and understanding it and applying it, is the hope of this nation with its changing population. There are symptoms of something else that appall me. We are in danger of having a union that is a union of oppressor and oppressed, a society coalesced by the pressure of power and the yielding of helplessness, and I tremble when I think of it. That means ruin; that means a downward and not an upward grade. When I think of some facts, such as the way in which commercialism in this country is sweeping everything into its hands and holding everything down as it will, when I see great corporations and very wealthy men preferring to buy the legislation they want rather than to take the trouble to see that the men are elected who ought to be elected, and saying that it is cheaper to buy them than to elect them, when I remember that the man whom our Chicago people call the greatest merchant on earth says, "I am spending a large part of my time persuading men that they are not worth as much salary as they think they are," instead of spending his time trying to make his men feel that they are worth more and can earn it, when I see the spirit of bitterness and discouragement in the young business men of Chicago, who tell me that these great concerns hire young men at a bare living salary, with the promise of a raise, but the raise comes so slowly that they will be old before they get the kind of salary they are ambitious for, and that these same concerns have no use for old men, I recognize that there is a strain of cruel selfishness that runs through much of our commercialism. Instead of communities under the influence of great leaders of the people, these financial leaders, masters of more power than aristocracy ever had, with more sway over human minds and human homes and human lives than any other mortals ever had, except it were under the Roman despotism, are bringing up a mass of young men who are bitter and discouraged and oppressed and heartsick, and who say, "There is no chance for a young man and less chance for an old one." Instead of saying that, what they should do is to establish an *esprit de corps* among men who believe that

righteousness and law and love should reign in business and thus make business men feel the power of the best things in their leaders. It is all wrong to make a man think that he * * * is not worth as much as he thinks he is. But that is only a sample of a great many other things that one might speak of.

What we need is the pure Gospel of the Lord Jesus Christ. We need people fused, not by Mohammedan fanaticism, not by mighty civil power, not by the great commercial forces, but fused by the personal influence of men who own the responsibility of their worth and who are seeking to do good and build the world up—one in their ambitions, one in their hopes, one in their large business relations, one in the might of their devotion to the kingdom of God, and the kingdom of righteousness. I believe, if we have it, it must be in the church of Christ.

GERMANY IN AMERICA, a kindred theme to the preceding, was presented by the Rev. Moritz E. Eversz, D.D., of Chicago, Superintendent of the German Department, who said, in part:

Dr. Sturtevant has stirred our hearts on the great theme, "The Mingling of the Nations." To me is assigned the duty of telling you of one of the chief ingredients, namely, Germany in America. Surely if we recall the fact that in the century just closed the German race furnished about five and one-fourth million immigrants, while England, Scotland and Wales furnished but two million eight hundred thousand, and that we now have a population of about eight millions who can best be influenced religiously through the German tongue; that strenuous efforts are made to colonize Germans in solid communities and to keep up their German language and customs, and recall the enthusiasm with which Prince Henry was received, the theme is quite pertinent. * * * During five years the German population of Chicago has increased by one hundred thousand. We need to be up and doing, if we are to keep pace with this immense influence.

Let us now turn to another side of the picture. What would we have done without this immense army of foreign-born workers? * * * What progress would these cities have made without this great army of foreign-born toilers? They have turned our mills and cultivated our fields. Do we not owe them a debt? Let us not forget that German names were illustrious in our "Continental Army." In the war of the '60's the Germans furnished one hundred and eighty-seven thousand eight hundred and fifty-eight soldiers, where, according to the census, one hundred and twenty-eight thousand one

hundred and two would have been their full quota. Charles Sumner wrote: "Our German fellow citizens throughout the long contest with slavery have not only been earnest and true, but have always seen the great question in its character and importance. Lincoln declared that he could not have been elected without their almost solid vote. * * * Had it not been for the Germans of St. Louis, the city would have fallen into the hands of the rebels, and with St. Louis in their possession, who can forecast what the course of the war would have been? * * *

Why then work among Germans? We answer, no people is good enough to be let alone. Some do not respond to the work of the German churches. Not all Germans in Germany are Lutherans, eight millions hold to the Reformed faith, there are also multitudes of smaller circles within and without the National churches who hold to the American idea of the new life. They are not at home in the Methodist church, for they are opposed to forced work in revivals. In 1893 we received a church in Chicago which had moved over bodily from farther Pomerania. It is now self-supporting, and a power in the German Congregationalism of the city. * * *

But perhaps no people has a stronger claim upon us than multitudes who are steadily coming over from Russia. These Germans, born in Russia, are reported as Russian emigrants; they are simple, religious and devout. They are the Puritans of England, the Pilgrims of New England, the Huguenots of France, the Pietists of Germany. I have recently seen men and women, old and young, prone upon their faces under conviction of sin, calling upon God for mercy. They are not satisfied with a mere resolve to begin the new life, but do not feel that they have really allied themselves with the people of God until they have experienced what the Fathers used to call "a change of heart." Simple in life, almost patriarchal in their ideas, three and four generations often dwell under one roof, of which family the old father is the head, whom all obey. It is interesting to see them stand about the table reverently to say grace before sitting down to eat, each taking part therein, from the oldest to the youngest scarcely able to lisp a sentence. A steady stream of this people is coming. * * * At Fresno, California; Portland, Oregon; Richville, Washington; in North and South Dakota, Nebraska and Kansas and Oklahoma, large numbers of these people are settling; no denomination can meet their need as naturally as we can. Accustomed to hold their own prayer meetings, a little church within the church, they have learned to manage their own affairs. The father of our own Dr. Schauffler

was active among them for a time in Odessa promoting a revival of great power. * * *

Without the aid of a traveling missionary or evangelist, 13 churches were organized during the last year, 9 houses of worship, nearly all of more than ordinary size, have been erected. Revivals of considerable power have taken place at seven different points; 380 is the net increase in our membership, which is a little more than one-tenth of the gain of our whole denomination. While as a denomination we gained less than one per cent., our German churches increased six and one-fourth, our gain in benevolent contribution was over \$1,600, or 27 per cent., while gains in Home Missionary contributions were 42 per cent., and all this with no increase in the outlay. What is our greatest need? It is first, Men, second, Men, and third, Men. Wilton College in Iowa is the key to the situation. The sons and daughters of these Germans are looking to us for a suitable preparation for mission work, and for the pastorate. Nowhere will money expended for such a purpose produce larger results. Shall Wilton College be cared for?

THE MESSAGE OF CUBA was delivered by the Rev. George L. Todd, pastor of the Central Congregational Church in Havana, who spoke, in part, as follows:

A few years ago the cry of Cuba—and I believe that that cry ascended to heaven—was, "We must be free," and the fathers and the sons were ready to shed their blood for that freedom. To-day the cry is "We are free, thank God," but whether or not Cuba's freedom is lasting, we will have to wait and see. It is the work of the Home Missionary Society, it is the work of all interested Christians, to say to Cuba, "Ye shall know the truth, and the truth shall make you free." * * *

Yes, we have a people there to deal with and to work for who are hungering and thirsting for something, they know not what, a people who for so many years have been tyrannized over and who have been deceived by the Government and by the church, and who have met that deception with deception. They have been trained for so many years for this that they know not the truth.

A short time ago I detected a man in a falsehood. That falsehood was on paper, and he signed his name to it. It seemed to be my duty to confront him with that, and I did so. I said to him, "Now, such things as that ought not to be done by a man who holds the prominent position that you do." "But," he said, "that is not a lie, Senor Todd; that is no lie; that is the custom of the country"; and

it is. Truthfulness, inbred honesty, is not a common commodity among those people, and we have to meet that with the Gospel of our Lord Jesus Christ. We have to treat those who do not understand honesty, not with dishonesty in return, but with straightforward uprightness and character that reflects the light of the Lord our Saviour, and we want to preach the Gospel to them.

We have a people in Cuba who, in all the church relations, have been accustomed to see in their church buildings beautiful things. The altar in the cathedral and in the churches is always adorned with silver and with gold. The pictures, many of them, are of rare quality. The people have come out from those churches, protesting against the rule of Rome. We have adorned the walls of our chapel a little, and we printed upon the wall in large letters, in Spanish, "Holy, Holy, Holy. The Lord is in His Holy Temple," and we have also adorned it with the Cuban and American flags and some other small things. One lady came to me after the service and said, "I like to see that! it is so much more like a church than the bare walls." We need such things. We need in the city of Havana to-day a temple in which these people may worship God. We need to show them that we have an appreciation of beautiful things. A nature that has been trained for that for years—yes, for generations before these people were born into the world—ought to be able to see something beautiful in the church, something that will lead the worshippers to think of higher and nobler life. We want to give them a church, and I wish that every minute I speak to you here to-night might place a thousand dollars, and if I speak twenty or twenty-five minutes it would mean twenty or twenty-five thousand dollars for that church there. * * *

We have among us very many people of devotion. A little while ago many of the church members of my own church were invited to a Sunday evening service out of the city and they wished to go; but one woman, whom I believe to be a very earnest and consistent Christian, after revolving the matter in her mind a few minutes said: "I cannot go. I am a member of the Central Church, and I belong there and I will go there." That example led many another one to do the same. * * *

I think that one influence that the work of the Evangelical churches is having over the Cuban people, particularly over the priesthood, is that it is forcing them to a little higher standard. I remember some months ago talking with Mrs. Gulick concerning her work in Spain, and she said, "We do not hope to convert the Catholic people or lead them to our churches, but we do hope in some way to force them to

a higher standard." The Catholics in Havana are opening Sunday-schools; they are teaching their children Sunday afternoons—something unheard of before. They are preaching what seem to be Gospel sermons—something almost never heard of before. One day, as I came in from one of our mission Sunday-schools, getting off at the corner near Central Park, a little fellow addressed me by name and said: "Senor Todd, are you holding services now over there where you used to?" I told him, "No, not now; we are holding our services at the Prado," one of the principal streets, the Fifth Avenue of Havana. "Well," he says, "I would like to come in." "Come along," I said. "But are you going to have a lottery there to-day?" "Why, what do you mean?" "Are you going to have a raffle there?" Then I knew what he meant, for it was the custom in many of those Catholic Sunday-schools to raffle off a dollar or a pair of shoes every Sunday. In that way they lead the children in there. We cannot compete with those things, but we can offer them the plain, pure, simple Gospel of the Lord Jesus Christ. * * *

With the children lies our hope. Not in the coming generation shall we see what we hope for, but perhaps in the generations yet to come we shall see it when the fruitage of the sowing of to-day shall be gathered in.

THE FORGOTTEN MILLIONS found a fit spokesman in the Rev. William G. Puddefoot, of Massachusetts, Field Secretary. Our limits will admit only a few portions of his address:

You wonder that we spent \$700,000,000 last year for crime alone in our land. It is because of the waste places and the forgotten millions in our country. * * * We were formed for the purpose of teaching the Gospel to the destitute, to those who could never pay us back, to reach lost souls in every part of our land and yet so small in number that we can never make a self-supporting church out of them. That is what we were formed for. That is what the Lord meant us to do. Said he, "When you make a feast don't go and give that feast to folks that can ask you again and have a bigger spread for you," or words to that effect. "No, no; just you go out and ask the poor and the sick and the infirm that cannot even pretend to give you a supper in return for your feast, and you shall be recompensed in the resurrection of the just." There is an object lesson for us. Are we doing it? No. Are the Methodists doing it? No. Are the Presbyterians doing it? No. Is the church of God anywhere doing it? No, she is not. Why, we have probably 60,000 lumbermen in our woods to-day. Who cares for their souls? There are not a dozen people working among

the whole 60,000. We have a legion of men in the coal mines and iron mines. We have a thousand frontiers that are constantly forming; we have a thousand new post offices a year in this great land of ours. * * *

Last September I went into a little town in New England. It was a lovely town. I can see that church now in its classic beauty, with little white niches in the woodwork, built in the old colonial style, with square pews, but oh, what a little handful of people in front of me! There was an old lady there, old enough to take my arm without any apologies, dressed in black satin, with bugles in her hat, and with an ivory-topped cane worn as smooth as only human hands could make it, and as we went out into God's acre where the rude forefathers of the hamlet slept and the great men and women of Israel who were giants in those days, the old lady's hand trembled as she pointed out the Governor's grave and the graves of the men who had gone out as ambassadors to China and Japan, and who had gone to the United States Senate, and the graves of the great women of Israel that had grown up there, and then her father's and mother's graves, and the tears came running down her face like wintry rain when she stopped opposite her husband's grave; and as she looked up at the white roads that were all bordered with emerald green and the white houses with green blinds, and she thought of old times and Thanksgiving days when they went up to the house of God to keep holy day, she said, "About all that is left is myself." The alien had come in and taken possession. I thought—it came over me like a flash, what the English statesman said when they extended the franchise: "Gentlemen, now we must educate our masters." I say now to America, if you do not educate and Christianize your masters and these millions of immigrants, they will be your tyrants by and by, and you will have your cities worse governed than ever. You can have a change of administration in New York as many times as you like, but what you need is a change of heart. You have got to change the individual, and it must be hand-picked fruit. You cannot do it by any political machinery or methods of municipal government, or in any other way. The keynote was given in the sermon last night—the brotherhood of man and the fatherhood of Almighty God—and that is the way we must go to reach these forgotten millions. * * *

Within the last year Illinois has had towns with 1,500 population that never had a church or Sunday-school, and the only excuse that Illinois has is that she is growing so fast. And that is the trouble with the whole nation. We haven't got any organic disease, but

we are troubled with growing pains. We have been growing so fast we have never been able to clean up house until some new ell has been added on it, and then we have taken out a ton of rubbish and commenced on a fresh start.

I took another trip a few weeks ago, and that was also to a mining region. I went to one place where I remembered some years ago getting caught picking up some agates, and the train went off and left me. There wasn't a house I dared go into in the town. It was awfully wicked. I saw things that could not be reported. I was glad to get away, for I never saw such wickedness in all my born days. I went by it the other day and saw a Railroad Y. M. C. A. there. They said, "Oh, yes, the railroad told us they would give us two dollars for every dollar that we put in, and we raised \$2,000;" so they had succeeded very well. But there is a good and a bad side to that. When these great corporations come right down to say, "We don't want a man unless he is under 35 years of age," and discharge whole gangs of men in order that they may turn over a little more to the stockholders and then put up the Y. M. C. A. building, I want to see in large letters on that building, "I, the Lord, hate robbery for burnt offering." That is what I want to see. We have got to remember that sermon the other night and never forget it—the law of brotherhood. There must come an altruism that can only be born of the Gospel, that will lift us out of the awful quagmire in which we are to-day. Socialism cannot do it, anarchism cannot do it, government cannot do it, Congress is helpless. * * *

You want to speak out the word of God in truth and love. Never mind where it cuts. Let it slash right and left. Just get your lessons from Amos and Elijah and Isaiah and Jeremiah, and then thunder against the sins of our people who are well nigh drunk with the wealth that has been flowing into this country the last few years until they have forgotten the millions around them.

You don't need a change in your machinery. Fudge! that won't do any good. It is all nonsense, changing the machinery. What we want is a change of heart. We need to get our hearts softened and bow down before Almighty God, and then we won't forget the millions that are dying in our land with their souls going down to ruin. May the Lord wake us up to remember the forgotten millions.

OUR SPANISH-SPEAKING PEOPLE IN THE SOUTHWEST were represented by the Rev. Alden B. Case, of California, from whom we quote as follows:

Our great Southwest embraces under the American flag more of

Mexico's original territory than Mexico herself retains. Previous to 1836, when the first loss occurred, the map of Mexico included the vast region now covered by Texas, New Mexico, Arizona, Nevada, and California, together with Utah, the greater portions of Wyoming and Colorado, and parts of Indian Territory, Oklahoma and Kansas. The first Spanish settlements of New Mexico and Texas considerably antedate those made by the English on the Atlantic Coast. Santa Fe was founded thirty-eight years before the arrival of the Pilgrims.

* * *

The Spanish-speaking population of the Southwest is now approximately 500,000. Three-fourths of these are found in Texas and New Mexico. In this latter territory, although we have strong American centers like Albuquerque and Santa Fe, the Spanish-speaking people outnumber the English-speaking three to one. So thoroughly like Mexico is this land, in physical conditions, people and customs, that could a family from the old country be plucked up in the night, removed a thousand miles north and transplanted, they would not dream that they had left the fatherland. California has upwards of 50,000 Spanish-speaking residents. In that State, as in Texas, the rapid inpour of Americans is steadily obliterating the Spanish civilization.

A few hundred families only, of these 500,000 people, are pure Spaniards by birth or descent. Some 10,000 are pure Indians. The great majority are of mixed Spanish and Indian blood, the Indian predominating. * * *

The masses are living in poverty. Lands, water rights and nearly all that goes with them are passing into the hands of the shrewder American. As in the case of the old Canaanites, these once sole possessors of the land are in large numbers becoming the hewers of wood and the drawers of water for the supplanting race. They are looked down upon as inferiors. Advantage is taken of their ignorance and simplicity, and unjust treatment instead of sympathetic and generous is given.

Our American Spanish are as a whole more illiterate than are their countrymen in Mexico. Comparatively few adults can read or write. Until 1872 no public school system was established in New Mexico, and until very recently wretched advantages have been the rule in the country districts. There is now improvement, and largely through the public schools and the excellent mission schools the people are to become Americanized, and in another generation the Spanish language will be practically displaced by the English.

The Spanish-speaking world is Roman Catholic. The kind of religion which Spain planted in America and elsewhere was the kind she then possessed. It was the period of the Inquisition. Little more need be said as to the form of that faith which was given to Mexico. The Inquisition in all its rigor was established there and made to play its part in the conversion of the Indians. I do not say that the Mexicans have been taught nothing of Christian truth, but judging from results in the people after four centuries of training, it is clear that what they have received in the way of faith is not the "power of God to salvation."

In parts now dominated by American influence the Roman church is losing her grasp upon the Spanish-speaking people. This does not mean that they are becoming Protestants. It rather means that the godless character of those Americans who are most associated with the Spanish race is operating against the little religious life possessed by them, and thus renders more difficult the effort of those who would interest them in salvation.

Another fact more indicative of opportunity is this: In many parts, as notably in California, the Catholic church is so occupied in the care of its increasing English-speaking membership that the Spanish, to whom its sole care here was once given, are in no slight measure neglected. Spanish-speaking priests have been largely displaced by English-speaking, and thousands of our Mexicans have ceased attendance at church services. While other causes contribute to this result, it is true that an English-speaking priest and a congregation largely American decidedly discourage the attendance of our Spanish people.

* * * Another open door is seen in the increasing thousands of new immigrants from Mexico. They, cut loose from the old social and religious ties, are peculiarly receptive to new light.

What, now, is the present condition of Protestant Christian work? An excellent beginning has been made. There are in New Mexico 47 mission schools, of which many belong to our Congregational Education Society. These, as an esteemed brother missionary has said, are every one of them windows, looking out of the narrowness and darkness of local conditions into the great bright world, affording to many the only possible glimpse of that world, and, we may add, of the world beyond.

Distinctively Protestant church work in the New Mexico region was begun by the Presbyterians fifty years ago. They have now thirty-four mission churches, with 2,000 members and a force of more than twenty pastors and evangelists. They have a training school for

Spanish preachers and a Spanish publishing department. The Methodists have also a well established work, and other denominations are pressing forward with the Gospel. In the two territories, New Mexico and Arizona, there are not less than 70 Evangelical Mexican churches, having an average membership of about 25.

The Congregational Home Missionary Society has only recently put her hand to this work. In these same territories our beginning is three Spanish-speaking churches. That there is abundant room for our help there is seen in the fact that only about one-half of the towns are yet reached with the Gospel, and this is the region where the most of Protestant work has been done.

California, as a Spanish mission field, has been strangely overlooked. Our Christian people there have been so occupied in establishing their own churches, aiding in ordinary home missions, and sending the Gospel abroad, that they have given little heed to the dark-skinned foreigners all about them. It was left for a convert of our foreign missions in Mexico to come from that land and commence the evangelization of his own race in our land. Three denominations, including our own, have taken up the long neglected work, having, counting all, three missionaries and four native evangelists. There are now upward of 300 converts. * * *

The land, a goodly one, is before us in California. Only fifteen preaching stations, counting all Protestant work, have yet been established, and there remain not less than one hundred Spanish communities equally needing the Gospel. Add to these the many other hundreds of communities through the great Southwest, in like pitiful destitution, and they make their own appeal. * * *

Our Spanish Southwest is not a large mission field, as compared with the foreign Spanish countries, but, while its needs are unmet, they equal in urgency those of any land. Superintendent Kingsbury speaks from personal knowledge, and voices the convictions of all our Southwest workers when he says: "No more important work can be found in the world than the work among our Spanish-speaking Americans. The churches do not know about it. They have no idea of the number of those people; nor have they any conception of their religious needs. If only they lived in Africa the churches would go to their relief."

"THE HOME MISSIONARY PROBLEM OF NEW YORK." On this subject the Rev. Frank S. Fitch, D.D., Buffalo, New York, said, in part:

The problem is two fold: First, To care for the ancient churches, founded a hundred years ago, which for a long time were self-sup-

porting, but are now partially dependent, needing not only financial aid but oversight and stimulus: Second, to plant and develop Sunday-schools and churches in the worst sections of our cities. * * *

The local churches of our larger cities have found it expedient to form unions, to secure a special charter from the Legislature enabling them to buy, sell, and control real estate, and to study and direct the religious interests entrusted to our denominations as a whole, and not as separate and competing parishes.

These societies have become valuable co-operative agencies in full harmony with our State and National Home Missionary Societies. This work appeals to influential laymen and secures much of their time and large gifts. This new feature of practical fellowship, which we peculiarly need by reason of our past emphasis upon the local church, and for which, where given, our people evidence a keen relish, is only in its infancy and may have large and swift growth.

In our country and village parishes there is need of federation, and in some instances of union of two or more weak societies. This may be done for a time by placing under the care of one pastor two churches of different denominations, with due care given to the property-rights and differences of conviction, and of habit as to rituals and ordinances. Later on, organized union may be effected. Those denominations whose propaganda has in times past been most insistent, and who have regarded no community as having Gospel privileges unless cared for by a church of their particular kind, show a willingness to exercise comity and seem to have learned at last that a wise self-restraint and courtesy in planting churches may not be inconsistent with a loyal regard for their own interests. The business world, with its recent consolidation of rival interests under able and economical direction, whereby greater efficiency and economy are found possible, suggests to the practical American people economy in the use of the Lord's men and money so as to limit hardship and secure power. * * *

In addition to the usual sources of income which have nearly met our needs in the past, such as the annual offerings of the churches and occasional gifts from individuals, it would seem that the hour has come in which to press upon single families the desirability of bestowing large sums of money upon these old and tested societies whose stewardship has never been surpassed, in order to more generously and efficiently care for country life. If the Adirondack forests must come under State control and that of clubs in order that the timber may not be wantonly cut, carelessly destroyed by forest fires, and contaminated by undesirable manufacturing industries, in order that

the metropolis may have an abundant and pure water supply for domestic uses, is it unreasonable to urge that country life in the Empire State should have the most intelligent and generous care that it may furnish continual supplies of strength and purity to our towns when business, politics and professional and social demands bring men to our centers of population? Not only the school, the library, and the immensely extensive lecture is needed, but that which first and ever since has been the center of light and life, the Church of Christ, without which the glorious past had not been possible, and only by which the yet more abundant future can be made real.

Our contention is that a more careful and generous direction of the entire work of the State will be secured by placing the office in the metropolis, and thereby drawing to its support our strongest churches and our most generous laymen. * * *

A free church in a free State cannot be left to purely local enterprise, but must be of State and National direction. This convention gives us assurance that these needs are considered and will be cared for intelligently by men of exceptional gifts and wide experience. May we not also expect on the part of all our people hearty and abiding support?

"TEXAS, THE NEED AND THE OPPORTUNITY," was the theme of the Rev. Luther Rees, of Paris, Texas, who spoke, in part, as follows:

The field I am privileged to represent (Texas and Louisiana) contains about one-ninth the area of the United States and about one-seventeenth of its population. * * *

We would not need to press the claims of the home missionary to-day if our Congregational people were as ready to invest in home missions as in oil stocks. * * *

With every variety of climate, the richest soil, abundance of cheap fuel, with its minerals, granite, marble and asphalt, its princely school fund, its growing manufacturing interests, its navigable rivers, its seaports and railways, we have in Texas an empire sufficient unto itself. * * *

During the decade between 1890 and 1900 the increase in population of Texas alone was greater than that of Montana, North and South Dakota, Wyoming, Oklahoma, Idaho and Utah combined, and that in Louisiana was more than in Oregon and Washington combined.

Of the immigration into Texas and Southwestern Louisiana a large proportion is from the North and West. Do not forget that Texas is more a Western than a Southern State. Our Congregational interests have been sadly neglected in this field. We can hardly be said to be even playing at missions. * * *

The French Creoles in Louisiana, and the Spanish, Germans, Bohemians, and Scandinavians in Texas still furnish inviting and needy fields for our Foreign Home Mission work.

The sectional prejudices against our church have in a great measure been removed. The immigration is largely familiar with our policy. The greatest obstacle to our progress is that we are doing so little that our people hesitate to identify themselves with us. We have seventeen cities whose population ranges from 8,500 to 60,000 without Congregational churches. We have but one church in the coast country of Texas, and not one on the Panhandle.

Would that something could be said to give an adequate idea of the urgent need for prompt action in this field so ripe for the harvest. The territory is developing so much faster than our work is being pushed. Our standing in the State was recently shown by the fact that a college property, valued at \$75,000, was offered us as a gift provided we would maintain a Congregational school.

The condition and opportunities of the great Southwest surely warrant the adoption of vigorous measures. Congregationally it seems to be with us "now or never."

"THE TWENTIETH CENTURY HOME MISSIONARY FIELD" was the subject of an address by the Rev. Frank E. Jenkins, of Atlanta, Georgia. Portions of it are as follows:

What Christian or patriotic citizen would consent, if it were possible, to wipe from the history of this country the influence of our Home Missionary Society during the nineteenth century? On the surface this work has been a mere aid to weak, struggling churches to maintain stated public worship and regular church work. As a matter of fact, it has laid the foundations of a Christian civilization, inspired the building of great educational institutions, made the conditions which sent forth workers for humanity, equipped and consecrated, unto the ends of the earth. * * * But this work as carried on by the Home Missionary Society is nearly completed in all its larger aspects. The Home Missionary work of our National society in the West must hereafter be auxiliary to the State Home Missionary work and to the work of the local churches. From being the greatest of all forces, it becomes secondary to the State Societies, the large local churches and the educational institutions. * * * If it is to maintain its greatness in leadership during the twentieth century it must enter a new field comparable with the West in the nineteenth century.

Such a field, vast and needy, is waiting for you in the Southland. All the problems of the West are there for you to solve and other

problems as well of even greater proportions. You are called by Congregational freedom to leaven an ecclesiasticism very like that which produced by reaction modern Congregationalism in England so many years ago. You are called to give an interpretation too of the Gospel that shall build up the kingdom of God in this world as well as in the world to come. You are called to enter with renewed force a field where illiteracy abounds and where the educational spirit of Congregationalism is needed. You are called to meet the spirit of intense sectarianism that has happily passed away from many parts of our country, but which remains in all its original strength in this part—to meet, I say, this spirit of sectarianism with the spirit of Christian fellowship and liberty for which Congregationalism ever stands. You are called to a region recently devastated by war and whose wealth is the creation of a few recent years only, but whose natural resources compare with any others to be found between the Atlantic and the Pacific, Canada and the Gulf of Mexico. These resources are developing fast. They are causing new communities to spring up on every side and the smaller towns to develop quickly into cities. The new canal that will soon connect the waters of the Atlantic with those of the Pacific will add mightily to the impulses already there. Not many decades hence will see the great Southland a fair garden of developed resources, one of the richest portions of the country. In this development the great force of free, progressive, uplifting Congregationalism is needed. * * *

Those of us who are on the field and have long been acquainted with Southern conditions are amazed at the wonderful awakening and the unexpected possibilities. * * * The South needs the institutions that Congregationalism always builds. It needs the spirit which ever breathes in it and the principles for which it stands. It needs all that Congregationalists have to give. No other body of Christians can come to it so free from unprogressive traditions, so filled with new life, new ideals and new power.

I plead not for a little additional increase in our Southern work, but for a new policy throughout, for this Society to enter this field with all the vigor and wisdom and statesmanship with which it entered the West; in short, for this Society to make the twentieth century notable by its work for the South as it made the nineteenth century notable by its work for the West. Has the work in the West paid? The institutions there answer; the Christian men and women there answer; the Christian men and women who have gone to the ends of the world and built up the kingdom of God answer; Church

and State alike answer that it has paid above everything of which our fathers dreamed. Repeat this work in the South, and a future generation will say of it what this generation is saying of what has been done in the West, and more.

Shall the Congregational Churches Again Become Aggressive?

This question, so vital to the progress of the work of all our Congregational Societies, was answered by the Rev. Dan F. Bradley, D.D., President-elect of Iowa College. As much of his vigorous address as our limits admit is here presented:

* * * The statement of my subject presupposes that the Congregational churches have ceased to be aggressive, or at least have not manifested in recent years activity in pushing forward their work of extension, such as characterized them for the twenty years from 1875 to 1895. * * * To put the matter mildly, we are organizing one-third as many churches, and increasing just one-half as fast each year, as in the period from 1875 to 1895.

This halting condition of our churches, this enfeebled activity, is characteristic of no limited section of the country—it prevails east and west, north and south. It belongs to Home Missionary regions, and strong, self-supporting districts; city and country share alike in the diminished movement of our activities. It cannot be due to lack of financial resources, for our local churches never had so much money to spend for paying debts and erecting more beautiful churches and for doing local work. Moreover the paralysis came upon us after the financial panic had given place to unexampled prosperity.

The causes alleged are many and various. Orthodox men say that we have abandoned the faith of the fathers. But the most conservative churches, led by conservative ministers, are not more successfully aggressive than churches and ministers that are called liberal and radical. Advanced men, so-called, say we are not brave enough to preach what we have come to believe, therefore we make small progress. But the boldest of the moderns has no advantage over his more cautious brother. * * *

I have no wisdom to answer this question in its broader phases. I only know what I have observed, that hard work, earnest prayer, and faith in God yoked with common sense, are still irresistible in the local field at least. There are local churches that grow. There are

districts where Congregationalism is still as aggressive as ever, and there are plenty of men in our local pulpits in large and small fields who are not complaining of inadequate results. Congregationalism is still able to carry the gospel triumphantly in some portions of the line.

This leads me to believe that we may find in these local successes something of the clue to greater aggressiveness, and renewed successes in the larger field.

I believe that these local successes are due chiefly to two causes—assuming in all our churches equally the presence of the Holy Spirit, reverent faith in the gospel, and loyalty to Jesus Christ, hard work and consecrated zeal. These causes I will name as

(1) Great activity and responsibility of laymen.

(2) Adjustment of methods to changing conditions.

The successful churches of our time are (1) laymen's churches—churches where responsibility is widely distributed among the membership; and (2) churches which are steadily improving their methods.

(1) Churches in which the preacher, no matter how eloquent, is the chief factor, are churches that are growing feeble. Congregationalism in the nature of things must rely for success chiefly upon an intelligent, responsible membership. When it places too great confidence in its ministers for the initiating and executing of its plans, it throws away the advantage of its organization and becomes an Episcopacy with all the weaknesses and none of the strength of the Episcopate. This is especially true where, as with us, the ministry is subject to frequent changes.

I can only outline, not enlarge upon my thought. I merely wish to apply the suggestion to the denomination at large, and raise the question whether or not the weakness of our denominational life is due to the fact that our laymen are not active in, and not in control of, our missionary organizations, to which we must look for the chief growth and expansion.

Let us look about us here. This is the Congregational Home Missionary Society of the United States, the chief instrument of our church extension. We are gathered in the annual meeting of that Society to consider the past year and plan another year's great work extending from Alaska to Porto Rico. But our representative laymen are not here in any adequate number. The men who are bearing the burdens and leading the progress of our local churches—where are they? Not on the program. There are 29 names here; 24 ministers, 5 women. Not a layman named here. They are not among the delegates from the churches, with a few notable exceptions. * * *

Now it is well worth thinking of, whether the temporary check to our aggressiveness is not due to the neglect to enlist in the four great home missionary societies which we rely upon to carry forward our extension movement, the strongest, most capable element in our churches—namely, the laymen. * * *

(2) The churches which are carrying church work along the methods in use twenty-five years ago find decay and defeat. The pastors and churches which, seeing the signs of the times, are making free use of the printing press, developing the young people's work, improving and grading the Sunday-school, enriching the public service, paying more attention to the men, organizing the women, consolidating the many missionary societies into one, leading the people out in colonies to plant missions, adding paid workers when necessary, find no check or hindrance to growth. Moreover, there are found to be people and means to do all the work necessary in these lines of enterprise. Congregations respond promptly and generously to reasonable demands which are in the line of progress. They grow disheartened when the leaders cling tenaciously to methods which changed conditions prove to be ineffective.

Applying this suggestion to our larger denominational work, I submit that our church extension machinery suffers from the fact that instead of following in the development of Congregationalism from Independency to Fellowship by representative bodies, our societies are still carried on upon the theory and by the methods that prevailed seventy-five years ago. They are still as a matter of fact the practically independent, voluntary agents of independent churches. * * *

The system was well enough when a few Congregational churches in New England organized this Home Missionary Society to do their work; when there were no Congregational churches west of the Hudson or south of New York; but now that our churches extend over all the continent, representation on the basis of each church sending a delegate is impossible. Therefore they are not represented. And not being represented they lose interest. And loss of interest means loss of power. * * *

The churches have become a denomination, federated, united, while the societies have remained as they were before we came into denominational consciousness. When our societies become representative of our churches as our state auxiliaries are, then we may expect greater enthusiasm in our constituencies, and Congregationalism will march once more. * * *

There are those who have a strong expectation that at this meeting

the Home Missionary Society, which has wrought so grandly for the glory of God and the blessing of man, may take one step toward becoming representative of the great family of churches from Maine to Alaska, by adopting the report of the Committee of Fifteen, and so permit these churches to shape their own policies and direct their own progress. Then, when we have made our missionary machinery conform to the principles of Congregationalism, under which we are bound to work, we may expect that the Holy Spirit will fill the machinery with life and power, and Congregationalism shall again become aggressive. * * *

Then, when we meet together in one place, actual representatives of the churches, once a year, laymen and church workers, to hear the reports of the missionaries upon the front and to review the methods of our secretaries and boards, we shall have enthusiasm, information, inspiration; there will be money enough; the buildings will be too small to hold the congregations; the spirit of hope will go back to the remotest church, and courage will come, and the denomination will march forward together, and the good hand of our God will be upon us.

[Note.—By reference to the Minutes (page 119) it will be seen that the Society did with cordial unanimity just what Dr. Bradley wished for.—THE EDITOR.]

REPORT ON THE ANNUAL REPORT

The special committee to whom the annual report was submitted summarized the story of the year as follows:

New Hampshire reports "increased membership and improved church property."

Vermont.—"Largely increased legacies." "No organization dropped since 1891." We are strengthening the things that remain.

Massachusetts.—"Twenty thousand dollars spent among our foreigners."

Connecticut (pioneer State in reach of Home Missions) is dealing vigorously and hopefully with the struggling country church.

New York.—"A good year but one of close economy; several churches have come to self-support." In the Metropolitan district "vigorous development of new enterprises."

Ohio.—"Increased number of churches averaging gifts to Home Missions of 50 cents per living member."

Illinois.—"A debt paying year," increase of \$17,000 in offerings for the Society.

Michigan.—"Seven new churches." "We thank God and take courage."

Wisconsin.—“Self-support.” Our “rule of four” requires from every aided Home Missionary church annual offerings for at least four Congregational societies.

Iowa.—Reports twenty years of self-support and large gains.

Kansas.—A trying year of transition, encouraging.

California.—“Self-support,” a missionary quarterly published.

Pennsylvania and New Jersey.—Strikes, small-pox, severe weather, success.

Florida.—One year more of battle with hard conditions.

Alabama.—A great, wide-open door for work.

Georgia.—“We are training men for our churches at Atlanta.”

Missouri and Arkansas.—Beautiful stone church at Joplin, Mo., lost by settling of ground, but courage renewed.

“Twenty churches needed at once in Arizona,” writes veteran Dr. Kingsbury.

Minnesota.—General and cheerful sacrifice looking to self-support.

Nebraska.—Every church but three or four in the State gives to the Society.

North Dakota.—Eleven new churches.

Colorado.—“One of our best years,” saloon-keepers and gamblers won to Christ.

Alaska.—No extension but steady growth. So on along the line, in spite of discouragements and obstacles. These reports indicate steady progress.

The Committee commend the progress of Church federation in various parts of the country. They especially urge attention to the needs of Cuba, and favor the early building of an attractive house for the young Church in Havana.

IN THE NICK OF TIME

About 9.30 A. M., on March 15, the day before the great storm in which several lives were lost, the missionary, on the way to his appointment, came to the place on the railroad where he had been accustomed to cross, and found that the bridge, a low-water one, had been taken down. A portion on the Minnesota side, however, was still intact. So on this he walked, on narrow planks laid on the foundation, as far as possible. Then, descending to the ice, he walked over it until he felt water. Thinking it high time to seek higher ground, he jumped to the stringers left above, and proceeded on hands and knees until he reached solid footing on the North Dakota side. Leaving the woods, he found the wind was rising rapidly, and was glad that the village was near.

Minnesota.

MINUTES OF THE SEVENTY-SIXTH ANNUAL
MEETING OF THE CONGREGATIONAL
HOME MISSIONARY SOCIETY

The Congregational Home Missionary Society convened for its Seventy-sixth Annual Meeting in Plymouth Church, Syracuse, N. Y., at 8 P. M., Tuesday, June 3, 1902, with Vice-President WILLIAM H. WANAMAKER, of Pennsylvania, in the chair.

The devotional services were led by the Rev. GEORGE R. LEAVITT, of Wisconsin. The Rev. AMORY H. BRADFORD, of New Jersey, preached the annual sermon from I. John iv., 11.

After singing, and the benediction by the Rev. AMORY H. BRADFORD, of New Jersey, at 9:30, the body adjourned till 9 A. M. Wednesday.

WEDNESDAY MORNING, June 4.—At nine o'clock the Society spent a half hour in devotion, led by the Rev. JEROME M. BARBER, of Oregon.

At 9:30, after singing, and prayer by the Rev. WILLIAM A. ROBINSON, of New York, the following committees were appointed:

Local Committee of Arrangements.—Rev. EDWARD N. PACKARD, Rev. ETHAN CURTIS, Rev. CALVIN B. MOODY, Rev. LEWIN F. BUELL, Rev. ARTHUR W. BAILEY, Rev. KINGSLEY F. NORRIS, Rev. FREDERICK A. S. STORER, CLIFFORD FOWLER, THOMAS DIXSON, WILLIAM H. McMILLAN, CHARLES R. McDOWELL, MAHLON R. GRANNIS, HARRY A. FLINT, GEORGE HORTON.

Committee on Resolutions.—Rev. JOSEPH H. SELDEN, of Connecticut; Rev. JOHN G. FRASER, of Ohio; Rev. CHARLES H. RICHARDS, of Pennsylvania.

Committee on Nominations.—Rev. T. CALVIN MCCLELLAND, of Rhode Island; Rev. CHARLES B. RICE, of Massachusetts; Rev. GEORGE R. LEAVITT, of Wisconsin.

The Rev. JOEL S. IVES, of Connecticut, was chosen Assistant Recording Secretary.

The Rev. EDWARD N. PACKARD, of New York, made an address of welcome, which was responded to by Vice-President WANAMAKER.

At ten o'clock, an address upon "The Gift and the Giver" was made by Rev. CHARLES W. SHELTON, of Connecticut, Field Secretary.

At 10:30, Mrs. WILLIAM KINCAID, of New York, took the chair, and a Woman's Meeting was held. The Rev. DORA R. BARBER, of Oregon, spoke of "Home Missionary Trophies in Oregon," and an address, "Glimpses of the Need," was made by Miss M. DEAN MOFFATT, of New York.

A responsive service was conducted by Mrs. CHARLES R. WILSON, of Michigan. Mrs. WASHINGTON CHOATE, of Connecticut, spoke of

"Cuba—To-day's Opportunity," and an offering amounting to \$33 was gathered for the work in that republic.

An original hymn, "God of Our Fathers, Unto Thee," written by Mrs. WILLIAM W. McLANE, of Connecticut, was sung, and an address on "Patriotism To-day" was made by Mrs. CHARLES M. LAMSON, of Massachusetts.

At 12:15 P. M., after the benediction by the Rev. THOMAS W. JONES, of Pennsylvania, a recess was taken till two o'clock.

WEDNESDAY AFTERNOON.—At two o'clock, after singing, and prayer by the Rev. WILLIAM H. HANNAFORD, of Ohio, the Congregational Church Building Society was represented in a paper prepared by the Rev. LEVI H. COBB, of New York, Secretary, and read by the Rev. KINGSLEY F. NORRIS, of New York; and in addresses by the Rev. CALVIN B. MOODY, of New York, and the Rev. JOHN D. KINGSBURY, of Utah.

At three o'clock, after singing, the Rev. CHARLES HARBUTT, Secretary of the Maine Missionary Society, spoke for "The Far East—Maine"; and an address upon "The Far West—California," was made by the Rev. JAMES K. HARRISON, Secretary of the California Home Missionary Society.

The Rev. JULIAN M. STURTEVANT, of Illinois, made an address upon "The Mingling of the Nations," and "Germany in America" was described by the Rev. MORITZ E. EVERSZ, of Illinois, Superintendent of the German Department.

At 4:30, after singing, and the benediction by the Rev. JAMES R. DANFORTH, of New Jersey, a recess was taken till eight o'clock.

WEDNESDAY EVENING.—At eight o'clock the devotional services were led by the Rev. SAMUEL L. LOOMIS, of Massachusetts.

The Rev. DAN F. BRADLEY, of Michigan, read a paper entitled "Shall the Congregational Churches Again Become Aggressive?"

"The Message of Cuba" was voiced by the Rev. GEORGE L. TODD, of Cuba.

After singing, the Rev. WILLIAM G. PUDDEFOOT, of Massachusetts, made an address upon "The Forgotten Millions."

At ten o'clock the benediction was pronounced by the Rev. JOSEPH H. SELDEN, of Connecticut, and the Society adjourned till 9 A. M., Thursday.

THURSDAY MORNING, June 5.—At nine o'clock the Society spent a half hour in devotion, led by the Rev. JOSHUA COIT, of Massachusetts.

After singing, the report of the Executive Committee was presented and referred to the following committee: Rev. CHARLES N. THORP, of New York; Rev. SAMUEL L. LOOMIS, of Massachusetts; Rev. WILLIAM H. WARREN, of Michigan.

The Treasurer, WILLIAM B. HOWLAND, of New Jersey, presented a summary of his report, which was accepted.

The report of the Auditor, GEORGE S. EDGELL, of New York, was read and accepted.

The Committee on Nominations made a report which was accepted, and the persons nominated were chosen by ballot, as follows:

PRESIDENT.

Rev. NEWELL DWIGHT HILLIS, of New York.

VICE-PRESIDENTS.

Rev. EDWARD D. EATON, of Wisconsin;

H. CLARK FORD, of Ohio;

HARVEY J. HOLLISTER, of Michigan;

Rev. CHARLES R. BROWN, of California;

Rev. MICHAEL BURNHAM, of Missouri;

President WILLIAM D. HYDE, of Maine;

Rev. GEORGE E. HALL, of New Hampshire;

Rev. EDWARD M. CHAPMAN, of Vermont;

Rev. REUEN THOMAS, of Massachusetts;

Hon. DAVID J. BREWER, of Washington, D. C.

RECORDING SECRETARY.

Rev. T. CALVIN McCLELLAND, of Rhode Island.

AUDITOR.

GEORGE S. EDGELL, of New York.

EXECUTIVE COMMITTEE.

To serve until 1907.

Rev. EDWARD N. PACKARD, of New York;

Rev. WILLIAM H. HOLMAN, of Connecticut;

WILLIAM H. WANAMAKER, of Pennsylvania.

Rev. FRED. E. EMRICH, of Massachusetts; Rev. WILLIAM F. KETTLE, of New York; Rev. CHARLES H. RICHARDS, of Pennsylvania; CHARLES C. WEST, of New Jersey; DAVID N. CAMP, of Connecticut, were appointed a Committee on Nominations for 1903.

Rev. HARRY P. DEWEY, of New York; Rev. FRANK S. FITCH, of New York; Rev. WILLIAM A. BARTLETT, of Illinois, were appointed a Committee on the Report of the Executive Committee for 1902-03.

The Committee of Fifteen appointed by the Congregational Home Missionary Society, at its annual meeting in Boston, May 16, 1901,

"to consider and report some plan for perfecting the relations between the Auxiliaries and the National Society," submitted the following report:

I.

Whereas, The National Council of Congregational Churches, at its meeting in Portland, Maine, October, 1901, endorsed the proposition of a limited, representative governing membership for each of our home societies, to be secured as soon as and as far as it is possible, without interfering with any of the rights and privileges of the present honorary and life members; and

Whereas, It is deemed desirable to make such changes in the Constitution of this Society as shall substitute for the present voting membership a corporate body elected for a term of years by the churches:

Therefore, We recommend the following amendments to the Constitution:

That Article III.—Membership—be changed so as to read as follows:

ARTICLE III.—MEMBERSHIP.

The members of this Society shall consist of honorary life members, life members, members elected by the churches, and the officials of the Society during their respective terms of office.

1.—Any person chosen as President, Vice-President, Recording Secretary, Treasurer, Corresponding Secretary, Auditor, or member of the Executive Committee, shall be a voting member during the term of his service.

2.—Life members appearing on the roll at the date of the passage of this article shall retain their voting right, unless it be voluntarily surrendered.

3.—The churches shall be represented in the voting membership of this Society by members elected in number and manner as follows:

Each State Association or Conference of churches may elect three members, and, in addition, one member for every five thousand church members.

At the first election by the State Associations or Conferences, one-third of the members shall be elected for one year, one-third for two years, and one-third for three years; and thereafter one-third shall be elected each year for a term of three years. In any year the State bodies may elect members to fill vacancies.

It is recommended that the number of members be in all cases divided between ministers and laymen as nearly equally as is practicable.

4.—Honorary Life Members.—Any person on whose behalf fifty dollars shall be paid into the treasury of this Society at any one time, or into the treasury of any of its auxiliaries at any one time, accompanied by a request for honorary life membership, shall be an honorary life member, with all the privileges of membership except voting.

That Article VI.—Voters—be changed so as to read as follows:

ARTICLE VI.—VOTERS.

All members elected by the churches through their State Associations or Conferences as herein provided, bringing proper credentials, and life members and officers of the Society, who shall be present and cause their names to be registered upon a roll to be made at each annual or other meeting of this Society by the Recording Secretary, and no other persons, shall have the right to vote at the annual election, and in annual or other meetings of the Society, upon questions there arising.

II.

We recommend that an annual conference be held at the place of the annual meeting of the Society, and at an hour preceding its opening session, in which the representatives of the auxiliary societies and the officers and Executive Committee of the Congregational Home Missionary Society shall confer with regard to the condition and problems of Home Missionary work in all parts of our land.

AMORY H. BRADFORD

GEORGE R. LEAVITT

EDWARD P. INGERSOLL

EDWIN H. BAKER

GEORGE P. STOCKWELL

JOHN DE PEU

GEORGE E. HALL

JOSHUA COIT

DAN F. BRADLEY

CHARLES H. RICHARDS

The undersigned, not present at the meeting in Syracuse, approve the above report. C. A. HOPKINS DAVID FALES N. SHIPMAN

The report was accepted, and its recommendations unanimously adopted. The Doxology was sung:

"Praise God, from whom all blessings flow!"

Upon the recommendation of the Executive Committee, Article III. and Article VI. of the Constitution were, by a unanimous, rising vote of 66, amended as follows:

ARTICLE III.—MEMBERSHIP.

The members of this Society shall consist of honorary life members, life members, members elected by the churches, and the officials of the Society during their respective terms of office.

1.—Any person chosen as President, Vice-President, Recording Secretary, Treasurer, Corresponding Secretary, Auditor or member of the Executive Committee shall be a voting member during the term of his service.

2.—Life members appearing on the roll at the date of the passage of this article shall retain their voting right, unless it be voluntarily surrendered.

3.—The churches shall be represented in the voting membership of this Society by members elected in number and manner as follows:

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It is recommended that the number of members be in all cases divided between ministers and laymen as nearly equally as practicable.

4.—Honorary Life Members.—Any person on whose behalf fifty dollars shall be paid into the treasury of this Society or into the treasury of any of its auxiliaries at any one time, accompanied by a request for honorary life membership, shall be an honorary life member, with all the privileges of membership except voting.

ARTICLE VI.—VOTERS.

All members elected by the churches through their State Associations or Conferences as herein provided, bringing proper credentials, and life members

and officers of the Society, who shall be present and cause their names to be registered upon a roll to be made at each annual or other meeting of this Society by the Recording Secretary, and no other persons, shall have the right to vote at the annual election, and in annual or other meetings of the Society, upon questions there arising.

The following resolution was adopted :

Resolved, That it is the sense of this meeting of the Society that the best interests of the Society will be conserved by an understanding that hereafter the President of the Society shall not hold office for two successive years.

It was *voted* that the time and place of the next Annual Meeting be referred to the Executive Committee.

The Committee on Resolutions presented the following Minute, which was adopted, ordered to be spread upon the record, and a copy sent to the family of the late Dr. Barrows :

"The representatives of the Congregational Churches of the United States, gathered at Syracuse for the Seventy-sixth Annual Meeting of the Congregational Home Missionary Society, have learned with profound sorrow of the death of the Reverend John Henry Barrows, D. D., President of Oberlin College.

"While we bow in humble submission to the will of Him who in wisdom and love orders the lives of men, we desire to give expression to our keen sense of the great loss sustained by our denomination. By his broad sympathies, his unaffected cordiality of manner, his quick insight into the movements of our time, his unfaltering confidence in the ultimate triumph of righteousness, his rare gifts of inspiring and eloquent speech, he endeared himself to a wide circle of friends, and won for himself a place of acknowledged leadership.

"We put on record our grateful acknowledgment of the splendid services Dr. Barrows has rendered to the cause in whose interests this Society was organized. He might almost be said to be the child of Home Missions. His father had long been identified in service and sympathy with the movement which sought to extend to the newer sections of our rapidly expanding country the religious privileges enjoyed by the New England Commonwealths. It was in accord with the principles and traditions of his family that the early ministerial life both of his brother—the Rev. Dr. Walter Manning Barrows, formerly an honored Secretary of this Society, whose ringing addresses on this platform are not forgotten—and of himself should have been given to Home Missionary service. In the years that have passed, signalized by brilliant success and ever enlarging influence, he never wavered in his attachment to this cause. It is characteristic of the man that, as he entered on the Presidency of Oberlin, one of his earliest acts should have been to provide for the presentation to the students of the Seminary of the claims and rewards of Home Missionary service. In his sermon before our annual meeting in the city of Hartford, held three years since, he set forth with convincing eloquence and contagious enthusiasm "Spiritual Forces in American History." One of the latest utterances of his life, before the ministers of his State at their recent annual gathering, was a fervent plea for self-forgetting consecration to Christian service.

"Had he been longer spared to us, it cannot be doubted that he would have responded with splendid courage and zeal to the call sounding in all our ears for a broader conception of the work committed to the churches of the Pilgrim

heritage, and a more generous devotion to the service of our brethren in need.

"We extend to the College over which he presided, and to the students who had responded so loyally to his inspiring leadership, our deep sorrow with them in a loss which must seem to them well nigh irreparable. And we beg to extend to the family of Dr. Barrows in their sore bereavement our sincere and most affectionate sympathy, with which we commend them in faith and love to the care of Him who is the God of all comfort and grace."

At eleven o'clock, after singing, "New York's Problems" were discussed by the Rev. FRANK S. FITCH, of New York, and the Rev. THOMAS B. MCLEOD, of New York.

"The Spanish-speaking People of the Southwest" were described by the Rev. ALDEN B. CASE, of California.

At 12:30 P. M., after singing, and the benediction by the Rev. FRANK S. FITCH, a recess was taken till two o'clock.

THURSDAY AFTERNOON.—At two o'clock, after singing, and prayer by the Rev. WILLIAM H. WARREN, of Michigan, the claims of the Congregational Education Society were presented by the Rev. EDWARD S. TEAD, of Massachusetts, Secretary.

The work of the Congregational Sunday School and Publishing Society was presented by the Rev. GEORGE M. BOYNTON, of Massachusetts, Secretary; the Rev. SAMUEL L. LOOMIS, of Massachusetts, and the Rev. GEORGE C. HAUN, of Wisconsin.

The Committee on the Report of the Executive Committee made their report, which was accepted.

After singing, the Rev. GEORGE E. HALL, of New Hampshire, read a paper entitled "The New England Problem of To-day."

The Rev. LUTHER REES, of Texas, spoke of "Texas, the Need and the Opportunity."

It was *voted* that the Minutes, the Sermon, and the Report of the Executive Committee be printed; and, also, other papers, addresses and reports, at the discretion of the Executive Committee.

It was *voted* that the reading of the Roll be omitted, and that the Assistant Recording Secretary be authorized to complete it.

It was *voted* that the reading of the Minutes be omitted, and that the Recording Secretary be authorized to complete the Minutes to the close of the meeting.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God, to love always—this is duty.

—Amiel.

THE ROLL

WILLIAM H. WANAMAKER, *Vice-President.*REV. WILLIAM H. HOLMAN, *Recording Secretary.*

EXECUTIVE COMMITTEE.

JOSEPH W. RICE.

GEORGE P. STOCKWELL,

EDWIN H. BAKER,

REV. JOHN DE PEU.

CHARLES L. BECKWITH.

REV. CHARLES H. RICHARDS.

REV. EDWARD P. INGERSOLL.

REV. WATSON L. PHILLIPS.

REV. JOHN D. KINGSBURY.

REV. JAMES R. DANFORTH.

FROM THE OFFICE.

JAMES T. BRINCKERHOFF.

REV. WASHINGTON CHOATE.

WILLIAM B. HOWLAND.

LIFE MEMBERS AND DELEGATES FROM CHURCHES.

California.

Rev. Alden B. Case, Los Angeles.

Rev. James K. Harrison, San Francisco, L. M.

Connecticut.

Mrs. Edwin H. Baker, Greenwich, L.M.

Rev. Joel S. Ives, Hartford, L.M.

C. F. Bosworth, Milford, L.M.

Lyman M. Law, New Haven.

David N. Camp, New Britain, L.M.

Rev. Joseph H. Selden, Greenwich, L.M.

Mrs. Washington Choate, Greenwich, L.M.

Rev. Charles W. Shelton, Norwalk, L.M.

Rev. George E. Soper, Danbury, L.M.

Rev. William D. Hart, Wilton, L.M.

Rev. William F. Stearns, Norfolk, L.M.

Cuba.

Rev. George L. Todd, Havana.

Georgia.

Rev. Frank E. Jenkins, Atlanta.

Illinois.

Mrs. S. C. Eldred, Galesburg.

Rev. Julian M. Sturtevant, Chicago.

Rev. Moritz E. Eversz, Chicago, L.M.

L.M.

D. A. Syme, Sycamore.

Rev. James Tompkins, Chicago, L.M.

Maine.

Rev. Charles Harbutt, Portland, L. M.

Massachusetts.

John G. Allen, Boston.

Rev. William G. Puddefoot, South

Rev. George M. Boynton, Boston, L.M.

Framingham, L.M.

Rev. Andrew Campbell, Webster.

Rev. Charles B. Rice, Danvers, L.M.

Rev. Joshua Coit, Boston, L.M.

Mrs. Elizabeth Richmond, Easthampton, L.M.

Rev. Samuel L. Loomis, Boston.

Rev. Rufus M. Taft, Worcester.

John Porteous, Boston.

Rev. Edward S. Tead, Boston, L.M.

Pennsylvania.

Rev. Thomas W. Jones, Philadelphia, L. M.

Rhode Island.

Rev. T. Calvin McClelland, Newport, L. M.

Texas.

Rev. Luther Rees, Paris.

Vermont.

Rev. Henry Fairbanks, St. Johnsbury, L.M. Rev. Charles H. Merrill, St. Johnsbury, L.M.

Wisconsin.

Rev. Homer W. Carter, Beloit, L.M.

Officers	15	Massachusetts	11	Pennsylvania	1
California	2	Michigan	3	Rhode Island.....	1
Connecticut	11	New Hampshire.....	6	Texas	1
Cuba	1	New Jersey.....	4	Vermont	2
Georgia	1	New York.....	44	Wisconsin	1
Illinois	5	Ohio	3		—
Maine	1	Oregon	3	Total	116

It was *voted* that the thanks of the Society be given to the Rev. AMORY H. BRADFORD, of New Jersey, for his sermon, and that a copy of it be requested for publication.

At 4:15, after singing, and the benediction by the Rev. GEORGE E. HALL, of New Hampshire, a recess was taken till eight o'clock.

THURSDAY EVENING.—At eight o'clock the devotional services were led by the Rev. CHARLES H. RICHARDS, of Pennsylvania.

The Rev. T. CALVIN MCCLELLAND, of Rhode Island, read a paper entitled "Home Missions as a Business Investment."

After singing, "Points for Investment" were designated by the Rev. FRANK E. JENKINS, of Georgia, and the Rev. JOHN D. KINGSBURY, of Utah.

Addresses of thanksgiving and congratulation were made by the Rev. JOSEPH H. SELDEN, of Connecticut, and Vice-President WANAMAKER, of Pennsylvania. "My Country, 'T is of Thee," was sung; the benediction was pronounced by the Rev. LEWIN F. BUELL, of New York, and at ten o'clock the meeting was dissolved.

WILLIAM H. HOLMAN,
Recording Secretary.

APPOINTMENTS

MAY, 1902

Not in commission last year.

Anderson, Emil A., Sandstone, Minn.
 Angle, E. B., Robinson, Utah.
 Bevier, Mrs. Mary A., Idalla, Colo.
 Bond, Andrew W., Verdale, Minn.
 England, Theodore, Perth Amboy, N. J.
 Farnworth, Arthur, Lemon Grove, So. Cal.
 Haggblom, John R., Lake City, Minn.
 Holden, Edwin K., San Diego and National City, So. Cal.
 Hughes, W. A., Jerome, Ariz.
 Hutchins, Alfred W., Ft. Valley, Ga.
 Martin, J. J., Tryon and Carney, Okla.
 Quattlebaum, W. H., Williford, Ga.
 Robinson, Mrs. Alice M., Panama, So. Cal.
 Robinson, Ralph M., West Guthrie and Mt. Hope, Okla.
 Taylor, Mrs. S. E., Littleton, Colo.
 Watson, James A., Georgiana, Ala.
 Williams, Starr E., Atlanta, Ga.

Recommissioned.

Adams, Hubert G., Willow Lakes, So. Dak.
 Andrewson, Andrew J., Maple Valley, Wis.
 Arnold, Seth A., Clackamas, Ore.
 Ashmun, Edward H., Weiser, Idaho.
 Bartlett, Dana W., Los Angeles, So. Cal.
 Bates, John M., Bryant, So. Dak.
 Billings, C. S., General Missionary and Evangelist, So. Cal.
 Blandford, Levi D., Denver, Colo.
 Bolin, Nels J., Foreston and Milaca, Minn.
 Branan, Seborn R., Echo, Asbury and Art, Ala.
 Breton, John, Springfield, Mo.
 Brooks, Joseph H., Collbran, Colo.
 Bunnell, John J., Lincoln Co., Ala.
 Burdeshaw, James J., Cottonwood and Light, Ala.
 Burkett, C. E., River Falls, Ala.
 Chester, W., Great Falls, Mon.
 Childs, Lucas S., Seward, Okla.
 Cniver, Franklin J., Los Angeles and La Canada, So. Cal.
 Currie, Walter, Coal Bluff and Perth, Ind.
 Dawson, W. T., Turton, So. Dak.
 deBarritt, Alfred, Missionary in Cuba.
 Eberhart, D. C., Dnnkirk, Ind.
 Field, James P., Riverdale, Mo.
 Fleming, Moses G., Rock Fence, Danielsville and Five Forks, Ga.
 Fraser, A. E., Colorado Springs, Colo.
 Frazer, John H., Knoxville, Tenn.
 Haggquist, F. G., Wood Lake and Doctor's Lake, Wis.
 Hammer, Henry A., Guthrie, Okla.
 Happel, John B., Timber Creek, Neb.
 Heinzelmann, Henry W., Michigan City, Ind.
 Heyse, Henry E., Leadville, Colo.
 Jenkins, John J., Rendham, Penn.

Jewett, George O., Gage, Okla.
 Johnson, John P., Ekdall, Grantsburg and Trade Lake, Wis.
 Johnson, William, St. Louis, Mo.
 Jordan, William T., Kansas City, Mo.
 Jorgensen, Jens C., Fargo, No. Dak.
 Keniston, George N., Hennessey, Okla.
 King, Christopher C., Tucker, Ga.
 Lange, J. G., General Missionary, Okla.
 Le Bar, W. H., Springdale, Okla.
 Lyman, William A., Pierre, So. Dak.
 McWilliams, John W., Capron, Okla.
 Malone, Samuel J., Enid, Okla.
 Marshall, Martin V., Blackwood, Ala.
 Martin, A. E., Minturn, Colo.
 Mason, Charles E., Mountain Home, Idaho.
 Morris, Maurice B., Minneapolis, Minn.
 Nelson, Andrew G., Pittsburg, Penn.
 Nelson, Frank, Warren, Penn.
 Newton, Howell E., Hartwell, Ga.
 Nichols, Danforth B., Mission Hill, So. Dak.
 Ohleen, Joel P., Aberdeen, Wash.
 Okersteln, J. F., General Missionary Work, Minn.
 Perry, George H., Pocatello, Idaho.
 Pettitt, Samuel A., Rontt Co., Colo.
 Pharr, T. A., Rose Hill, Dothan and Brantley, Ala.
 Powell, Mrs. Katharine W., Custer City, So. Dak.
 Pratt, H. B., Brooklyn, N. Y.
 Purvis, Charley, Hasty, Ga.
 Reid, Matthew D., Saticoy, So. Cal.
 Rice, Francis M., Barfield, Ala.
 Rice, Gny H., Arlington, Neb.
 Rich, Ulyses G., Sanborn, No. Dak.
 Robertson, William J., Arley, Ala.
 Robinson, William H., Rosedale, So. Cal.
 Rogers, William O., Pond Creek, Okla.
 Searles, George R., Absarokee, Mon.
 Self, William O., Clio, Ala.
 Shockey, Albert D., Badger and Hetland, So. Dak.
 Simpkin, Peter A., Salt Lake City, Utah.
 Singleton, J. H., Denver, Colo.
 Smith, Clarence W., Flagler and Arriba, Ga.
 Smith, J. C., Alexandria, Ind.
 Smith, Richard, Hobart, Ind.
 Smith, Thomas, Indianapolis, Ind.
 Spencer, J. A., Minturn and McLeod, Ala.
 Stewart, Jesse B., Hartsfield, Ga.
 Stewart, John R., Curtis, Ala.
 Tanlbee, James M., D.D., North Enid, Okla.
 Thompson, Thomas, Frankfort, So. Dak.
 Van Loven, Sanford A., Denver, Colo.
 Vaughan, George W., Chulafinne, Ala.
 White, Isaac J., Leon, Volma and Un Plains, Ala.
 White, William D., Phoenix City, Ala.
 Williams, David T., Ft. Wayne, Ind.

RECEIPTS

MAY, 1902

For account of receipts by State Auxiliary Societies, see pages 130 to 133.

MAINE—\$48.07: of which	Gorham, by J. S. Leavitt,	
legacy, \$25.00.	Jr.	17 07
Dennysville, Legacy of Miss	North Bridgton, by L. B. Fitz.	2 00
Abigail Allan, by W. R.	Old Town, by Rev. W. Williams	4 00
Allan, Ex.		
		\$25 00

NEW HAMPSHIRE—\$119.71;
of which legacy, \$62.19.

F. C. I. and H. M. Union of N. H., Miss A. A. McFar- land, Treasurer	7 50
Farmington, First, by A. E. Putnam	5 62
Hancock, L. A. Tyrell.....	6 40
Hanover, Estate of Mrs. S. A. Brown, by T. Weston, Esq.	62 19
Lyme, Mrs. N. F. Dimick.....	50
Manchester, Ladies' Benev. Soc. of the First, by Miss M. M. Tolman.....	25 00
Meriden, by L. W. Wyman....	12 50

VERMONT—\$371.33.

Lyndon, First, by Mrs. M. E. Hubbard	12 00
St. Johnsbury East, by L. W. Fisher, Third	10 73
Waterbury, a Friend	10 00

Woman's H. M. Union, Mrs. C. H. Thomp- son, Treas.: Barton Landing and Brownington	\$18 02
Bennington, North, Y. P. S. C. E.....	5 00
Berlin	10 00
Brattleboro, Ladies' Assoc.....	50 00
Brookfield	10 00
Burlington, College Street Ch.....	20 00
Cambridge	9 40
Chelsea, Y. P. S. C. E.....	3 50
Fairlee	5 00
Hero, South, Y. P. S. C. E.....	1 25
Highgate, Y. P. S. C. E.....	2 00
Irasburg	5 00
Johnson	9 60
Ludlow	8 50
Milton	9 75
Morrisville, United Workers	10 00
Orwell	10 00
S. S.	3 00
Pittsford	25 00
Randolph	10 00
Itupert, Y. P. S. C. E.	5 00
Rutland	20 00
St. Johnsbury, Cen.....	2 50
Y. P. S. C. D.....	3 00
No. Ch. Woman's Assoc.....	10 00
So. Ch.....	20 00
Swanton	10 00
Vergennes	11 70
Winooski	6 13
Woodstock	35 25

338 60

MASSACHUSETTS—\$2 309.95;
of which legacies, \$1,165.45.

Mass. Home Mts. Soc., by Rev. E. B. Palmer, Treas. By request of donors, of which for Salary Fund, \$56.51; Debt, \$10	92 03
Ayer, First, by Mrs. M. L. Kingsbury	23 15
Framingham, Legacy of Joshua T. Forrister	100 00
Hampden Co. X.....	3 00
Holliston, Mrs. S. F. Haven..	1 00
Hubbardston, by L. H. Grimes	14 00

Ludlow, First, by Mrs. S. E. Jones	14 40
Mittineague, by E. H. Shepard	18 20
Northampton, L.....	200 00
Norton, Trin. Ch., by S. H. Cobb	62 72
Petersham, Elizabeth B. Dawes	62 72
Roxbury, H. M. W. for Salary Fund	200 00
Sheffield, by A. T. Wakefield..	500 00
So. Framingham, A. A. Winsor	5 00
Springfield, Estate of L. Bliss, by Mrs. E. B. Rogers. Ex..	10 00
Westhampton, Estate of Mrs. S. E. Cook, by A. G. Jewett.	41 67
Worcester, Plymouth, by F. W. Chase	1,023 78
	1 00

CONNECTICUT—\$5,160.57; of
which legacies, \$2,305.97.

Miss. Soc. of Conn., by Rev. J. S. Ives	35 90
Berlin, Second, by C. S. Web- ster	31 40
Bristol, First, by H. E. Gar- rett, for Salary Fund.....	94 82
Chatham, Estate of Samuel Skinner, by L. S. Carpenter, Ex.....	90 25
Cheshire Estate of Henry Gaylord, by G. Keeler, Trustee	2,000 00
Cornwall, Estate of S. C. Beers	215 72
Derby, Second, by J. Ewen....	19 50
Ellington, Mrs. C. Bradley....	1 50
Ellsworth, by C. C. Dean.....	5 60
Franklin, by H. A. Beadle....	3 55
Greens Farms, by G. P. Jen- nings	28 07
Hartford, Theo. Sem., by G. Lovell	46 35
Wethersfield Avenue, by C. A. Relyea	11 00
Mrs. H. R. Rossiter's S. S. class, by Miss L. A. Mahl	20 00
A Friend	15 00
Ivoryton, by A. W. Comstock..	500 00
A Friend	500 00
New Haven, United Ch., by C. E. P. Sanford.....	330 00
Ch. of the Redeemer S. S., by R. W. Chapman.....	10 00
Rev. A. B. Peebles.....	1 50
Norwalk, Broadway Ch., by F. J. Leavens	1,000 00
Northfield, by J. P. Catlin....	7 81
Sallsbury, W. B. H. M., by Mrs. L. Warren.....	9 40
Saugatuck, S. S., by H. C. Woodworth	4 42
Sherman, by M. G. Gelston..	25 68
Winsted, First, by J. P. Cook..	51 60

Woman's H. M. Union,
Mrs. W. W. Jacobs,
Treas., for Salary
Fund:

Essex, First, by Mrs. F. E. Banning.....	\$22 00
Hartford, First, by Mrs. H. B. Lang- don	23 00
Meriden, First, Sal- ary Fund	4 00
Milford, Plymouth, a few members, by Miss K. S. Tibballs	8 00
New Milford First, by Miss M. B. Hine....	39 50
Newtown, by Mrs. F. J. Smith	5 00

101 50

NEW YORK—\$4,639.01; of which legacies, \$3,393.50.	
Balting Hollow, by H. R. Tal-	
mage	4 60
Brooklyn, Estate of A. P.	
Flanders, by P. H. Lunt,	
Ex.	3,000 00
Estate of Mrs. E. J. Smith,	
by Mrs. L. M. Burch, Exr.	342 50
Lewis Avenue, by C. F.	
Boschen	133 70
Park S. S., by L. Van Val-	
kenburgh	11 56
South Cong. Mission, by W.	
G. Creamer	15 00
Boys' Mission Band, Clinton	
Avenue Cong. Ch., by C.	
D. Jennings	15 00
Mrs. J. L. Bennett	40 00
Greene, First, by F. F. Peck..	14 20
Groton City, Ch., \$8.50; Y.	
P. S. C. E., \$4.50	13 00
New York City, Pilgrim Ch. Y.	
P. S. C. E., by Miss S.	
T. Keese	10 00
Camp Memorial, by N. H.	
Camp	10 67
Forest Avenue, by J. Rescorl	5 00
A. F. Libby	15 00
W. H. Crittenden	50 00
Northville, by A. H. Wells...	20 93
Perry Center, Estate of Mrs.	
S. C. Alton, by Botsford and	
Botsford, Atty's	51 00
Remsen, First, by A. G. Prich-	
ard	5 00
Rochester, South Ch., by Rev.	
C. O. Eames	21 79
Rocky Point, Y. P. S. C. E.,	
by I. H. Tuthill	3 00
Smyrna, S. S. Miss. Soc. of	
the First, by Miss E. A. Fer-	
ris	7 00
Walton, First, by J. Olmstead	69 14
Watertown, Emanuel Ch., \$10;	
Y. P. S. C. E., \$3, by H.	
R. Waite	13 00
Woman's H. M. Union,	
Mrs. J. J. Pearsall,	
Treas. :	
For Salary Fund...\$150 00	
Blooming Grove ...	50 00
Brooklyn, Lewis	
Avenue C. E.	
S.	15 00
Earnest Work-	
ers' Mission	
Band, to	
const. Robert	
Ernest Day a	
L. M.	50 00
Tompkins Avenue	
L. B. S.	55 00
Clinton Avenue L.	
B. S.	63 30
Pioneer Band,	
special	10 00
Central L. B. S. ...	176 20
Ch. of the Pil-	
grims, special..	83 00
Candor, L. M. G. ...	3 80
Greene, Aux.	18 62
Honeoye	5 00
New York, Broadway	
Tabernacle, S. W.	
W.	1 00
Sayville, W. A.	22 00
Syracuse, Good Will	
Jr. C. E.	5 00
Warsaw	60 00

767 92

NEW JERSEY—\$422.83.	
East Orange, S. S. of the First,	
by J. Skinner	50 00
Swedish Ch., by Rev. C. E.	
Peterson	2 50
Glenbrook, Mem. Ch. Miss.	
Soc., by Rev. S. J. Evers...	6 10
Glen Ridge, by M. G. Belloni...	164 79
Newark, Belleville, by C. C.	
Collins	91 50
Passaic, by A. Turner	37 75
Paterson, Auburn Street Ch.,	
by C. G. Chase	18 00
Plainfield, by M. C. Van Ars-	
dalc	42 50
Woman's H. M. Union of the	
N. J. Assoc., Mrs. G. A. L.	
Merrifield, Treas.	
Asbury Park, W. U. M. S.,	
First	9 69
PENNSYLVANIA—\$22.00.	
DuBois, Swedish Evan. Miss.,	
by Rev. C. J. Wideberg	2 00
Philadelphia, Snyder Avenue,	
by F. H. West	10 00
Scranton, Puritan Ch., by Rev.	
R. J. Rees	5 00
Woman's Missionary Union,	
Mrs. D. Howells, Treas.:	
Braddock, Aid Soc.	5 00
MARYLAND—\$27,544.17; of	
which legacies, \$27,500.40.	
Baltimore, Associate Ch., by S.	
E. Nunn	43 77
Frederick, Estate of Miss M. K.	
Wiestling	27,500 40
GEORGIA—\$9.65.	
Demorest, Union Ch., by Rev.	
W. O. Phillips	5 90
Meansville, by G. S. Butler...	3 75
ALABAMA—\$6.30.	
Ft. Payne, by Rev. E. R. Eld-	
ridge	6 30
LOUISIANA—\$13.70.	
New Orleans, Straight Uni-	
versity, Ladies' Miss. Soc.,	
\$10; "Lower Lights," \$3.70	13 70
FLORIDA—\$61.19.	
Received by Rev. S. F.	
Gale, Daytona,	
Wom. Aux., by	
Treas. of Fla. W.	
H. M. U.	\$10 00
Annual Meeting, Cong.	
Assoc.	4 04
Tavares, Union Ch., by Mrs.	
E. S. Burleigh	4 65
West Palm Beach, by Rev. S.	
D. Paine	42 50
TEXAS—\$15.00.	
Received by Rev. L. Rees, Pal-	
estine, First	5 00
Dallas, First, H. M. Soc., by	
Mrs. J. E. Mosher	10 00
OKLAHOMA—\$66.66.	
Oklahoma City, Pilgrim Ch.,	
by Rev. T. H. Harper	60 00
Harrison Avenue, by J. L.	
Graham	5 30

Woman's Missionary Union, Mrs. O. W. Rogers, Treas.: Medford, First.....\$0 99 Seward 37					
ARIZONA—\$4.50. Prescott, by Rev. J. D. Kingsbury 4 50					
OHIO—\$28.46. Atwater, by G. W. Weldy.... 7 45 Greenwich, by G. S. Roscoe.... 6 81 Pittsfield, by Miss A. F. Whitney 4 20 Richfield, by Mrs. A. E. Garman 10 00					
INDIANA—\$42.16. Received by Rev. E. D. Curtis, Indianapolis, Union Ch.... 10 16 Fort Wayne, South Ch., by Rev. D. T. Williams..... 6 00 Plymouth, by W. J. Hess.... 21 00 Michigan City, by Rev. M. E. Eversz, D.D. 5 00					
ILLINOIS—\$223.85. Chicago, Mrs. T. B. Wells... 2 00 Fall Creek, by Rev. M. E. Eversz, D.D. 10 00 Mendota, D. C. Tower..... 199 85 Wyand, A Friend..... 12 00					
MISSOURI—\$70.87. Kansas City, Westminster, by Rev. W. P. George..... 47 00 St. Louis, First German, by Rev. W. H. Dorn..... 8 00 Olive Branch, by Rev. W. J. Johnson 14 37 Springfield, Mrs. M. Schroder for German Miss. Dept., by Rev. P. Burkhardt..... 1 50					
MICHIGAN—\$5.00. Benzonia, Y. P. S. C. E., by T. Dunn, for Salary Fund.. 5 00					
MINNESOTA—\$245.56. Received by Rev. G. R. Merrill: Edgerton \$4 31 Marshall, addl..... 11 00 Minneapolis, Fremont Avenue 43 00 Rochester, \$42.70: Easter offering, \$18.18 60 88 Spring Valley 18 40 St. Anthony Park.... 23 84					
Athens and Spencer Brook, Swedish Chs., by Rev. A. P. Engstrom 3 25 Benson, Pilgrim, by Mrs. F. C. Robins 2 20 Detroit, First, by A. G. Wedge 3 30 Grey Eagle, by Rev. E. E. Cram 5 01 Hancock, by J. T. Killen.... 4 10 Minneapolis, Rodemer 2 00 Morristown, by Mrs. E. L. Peterson 6 00 St. Paul, People's German Ch., by Rev. G. E. Lohr..... 9 45 Silver Lake, Bohemian Free Reformed Ch., by J. S. Jera-bek 13 00 Worthington, Union Ch., by G. O. Moore 35 82					
KANSAS—\$308; of which legacy, \$301.50. - Kansas Home Miss. Soc., by L. D. Whittemore, Treas.: Sycamore 5 50 Manhattan, Estate of J. B. Quimby, by L. McChesney, Ex..... 301 50 Seneca, Mrs. E. N. B. Scoville, for Debt 1 00					
NEBRASKA—\$153.13. Received by H. A. Snow, Treas.: Calhoun, Y. P. S. C. E. \$10 00 Clarks 9 50 Cortland 10 00 Fremont 5 00 S. S. 4 80 Genoa, S. S. 5 00 Kramer, German 3 75					
				\$48 05 Less expense... 6 10	
Eustis and Stockville, by Rev. A. G. Axtell 9 84 Guide Rock, \$3.38; Superior, \$3.00; German Chs., by Rev. W. F. Vogt..... 6 38 Holdrege, Ch., \$13.35; Christian Endeavor, \$10.00, by Rev. T. A. Stubbins..... 23 35 Lakeland, F. A. Wales..... 10 00 Lincoln, Zion's German Ch., for debt, by Rev. M. E. Eversz, D.D. 14 00 McCook, for Debt, by Rev. M. E. Eversz 6 10 Petersburg, by Rev. R. M. Travers 6 56 Santee, Pilgrim Ch., by F. B. Riggs 14 82 Scribner, by C. G. Bowlus... 9 60 Shickley, First, by Rev. E. W. Atwater 10 53					
NORTH DAKOTA—\$135.29. Received by Rev. G. J. Powell: Bordulac \$1 23 Cando 6 44 Melville 1 21 Michigan 6 75					
Fessenden, \$4.50; Eigenheim, \$15.76; Ebenezer, \$15.75; Bethlehem, \$5.09; German Chs., by Rev. P. Lich First, by Rev. C. A. Mack.. Forman, \$4.88; Havana, \$1.76, by Rev. L. B. Vaughan.... Glenullin, Ebenezer German Ch., \$6.10; Bethesda German Ch., \$8.00, by Rev. M. E. Eversz, D.D. Oberon, W. H. M. Un., by Rev. E. E. Saunders..... Velva, and Syks School, by Rev. S. Olsen..... Williston, by Rev. T. A. Taylor					
Woman's H. M. Union, Mrs. J. M. Fisher, Treas.: Fargo, First, Easter offering \$33 80 Hesper 2 32					
					36 12

SOUTH DAKOTA—\$141.07.

Received by Rev. W. H.
Thraill, Estelline,
Cotton Sch. House,
by W. B. Whitte-
more\$2 79
Millbank, Y. P. S. C. E. 4 15

Chamberlain, First, by Rev. G.
Lindsay 20 00
Gothland, by Mrs. C. A. Jones 1 45
Hot Springs, First, by Rev. J.
I. Sanford 5 00
Howard Union Ch., by Rev. T.
H. Hill 5 50
Lake Preston, by Rev. C. H.
Dreischach 1 75
Letcher, Bethel, Firesteel and
Lisbon, by Rev. C. F. DeGroff 5 00
Mitchell, by Rev. D. R. Tom-
lin 10 00
Wolf's Creek, for Debt, by Rev.
M. E. Eversz 2 50
Worms, German Ch., for Debt,
by Rev. M. E. Eversz, D.D. 3 50

Woman's H. M. Union,
Mrs. J. P. Clickner,
Treas.:
Aberdeen \$6 00
Bethel 3 00
Clark 2 00
Cresbard, Ladies of
Ch. 3 75
Erwin 5 00
Faulkton 3 00
Firesteel 4 00
Huron 2 00
Lake Preston 6 40
Letcher 2 00
Myron 2 00
Oacoma 2 00
Oahe 1 00
Pioneer 5 00
Plankinton, C. E. 1 00
Rapid City 6 00
Santee 3 00
Spearfish 10 00
Yankton 12 28

COLORADO—\$229.67.

Received by Rev. H. Sanderson,
Colorado Springs, Second Ch. 11 40
Buena Vista, by Rev. C. H.
Harger 15 00
Julesburg, Pilgrim Ch., by Rev.
N. R. Curtis 2 72

Woman's H. M. Union,
Miss I. M. Strong,
Treas.:
Boulder\$30 20
Colorado Springs,
First 35 30
Denver, Plymouth...100 00
Second 1 00
Y. P. S. C. E. 3 00
Third 11 05
Longmont 20 00

IDAHO—\$5.00

Indian Valley, by Rev. G.
Foster 5 00

UTAH—\$5.00.

Salt Lake City, Phillips Ch.,
by Rev. P. A. Simpkin.... 5 00

CALIFORNIA—\$736.86.

Received by Rev. J. L.

Maile:
Chula Vista, S. S. \$5 00
Escondido 17 00
Los Angeles, First... 70 00
Rev. A. B. White... 5 00
Poway 5 18
Ramona 15 08

Bakersfield, by Rev. E. R. Ful-
ler 117 26
Buena Park, by Rev. O. L.
Corbin 5 00
Lemon Grove, by Rev. A. Farn-
worth 16 55
Los Angeles, by Rev. A. B.
Case 3 65
Pasadena, S. S. of the First,
by Miss H. L. Tripp..... 76 95
Redlands, First, Mrs. S. J.
by N. L. Lelan 7 50
Ventura, Ch., a member, by
Mrs. L. D. Fowler..... 500 00
9 95

OREGON—\$81.00

Received by Rev. C. F. Clapp,
Forest Grove..... 7 50
Ashland, First, by Rev. G. W.
Nelson 20 00
Eugene, by I. A. Macrum,
Treas. Ore. H. M. S. 20 00
Gaston, by Rev. E. Curran.... 5 70
Salem, Central Ch., by Mrs. M.
A. Van Patten 2 45

Woman's H. M. Union,
Mrs. C. F. Clapp,
Treas.\$16 85
Forest Grove..... 7 50
Portland, First..... 1 00
25 35

WASHINGTON—\$99.38.

Aberdeen, Scand. Ch., by Rev.
J. P. Ohleen..... 2 10
Fidalgo City, by Rev. H. J.
Taylor 1 91
Seattle and Ballard, German
Chs., by Rev. E. Grieb..... 7 55
Spokane, Westminster Ch., by
M. H. White 4 90
Swedish Miss., by Rev. J. J.
Huleen 2 50
Steilacoom and Lakeview, by
Rev. H. B. Hendley..... 30
Tacoma, First, by A. L. Andrus 77 59
First, by Rev. O. L. Anderson 2 53

ALASKA—\$2.00.

Douglas, S. S., by Rev. W.
Davies 2 00

MAY RECEIPTS:

Contributions \$8,572 93
Legacies 34,754 01
43,326 94
Interest 6,198 98
Annuity 600 00
Home Missionary..... 53 50
Literature 2 56
\$50,181 98

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in May, 1902

Brooklyn, N. Y., L. B. S. of Central Ch., by Harriet E. Haight, package	\$12 00	South Glastonbury, Conn., Missionary Soc., by Emma S. Hale, box	56 20
Glen Ellyn, Ill., by Mrs. W. B. Lloyd, box	35 00	West Hartford, Conn., First Ch., by Mrs. S. P. Griswold, barrel	114 66
Hinsdale, N. H., L. H. M. S., by Mrs. W. F. White, barrel....	50 00	Elmwood H. M. S., by Mrs. R. N. Francis, barrel.....	94 39
Madison, N. Y., by Jennie M. Rice, barrel.....	34 50	Wethersfield, Conn., L. A. S., by Augusta M. Smith, barrel....	126 38
Middletown, Conn., South Ch., by Mrs. Nellie A. Douglas, box...	146 00	Woodlawn, Ala., Mrs. J. S. Dinwoodie, two packages.....	
Orange, N. J., Orange Valley Ch., by Mrs. Richard Russell, box...	155 00		
St. Johnsbury, Vt., Woman's Asso. of North Ch., by Mary Mackinnon, three barrels, communion set and cash.....	348 52		\$1,172 65

*Received and reported at the rooms of the Woman's Home Missionary Association, Boston.
from May 1, 1902, to June 1, 1902. MISS L. L. SHERMAN, Secretary*

Lynn Central Ch. Aux., by Mrs. C. F. Wuden, 2 barrels.....	\$142 27	Providence, R. I., Central Ch. Aux., by Mrs. Thos. B. Stockwell, 3 boxes.....	218 28
Milton, East Ch. Aux., by Miss Orissa Eaxter, barrel.....	35 06	West Boxford Aux., by Miss Anna P. Park, barrel.....	59 06
Newburyport, North Ch. "Powell M. C." Aux., by Mrs. L. F. Kimball, box and barrel....	124 00	West Roxbury, South Evan. Ch. Aux., by Mrs. M. G. Estabrook, box.....	15 00
Newton, Eliot Ch. Aux., by Mrs. F. W. Hazlewood, 2 barrels...	168 54	Weburn, First Ch. L. C. R. Society Aux., by Mrs. Elizabeth Shaw, barrel.....	96 64
Providence, R. I., Pilgrim Ch. Aux., by Miss Emma C. Cooke, box	120 00		\$978 79

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in May, 1902. REV. EDWIN B. PALMER, Treasurer

A friend.....	\$100 00	Finn Congs., by Rev. A. Groop..	11 10
Bank balances, interest on.....	49 03	Finn Congs., by Rev. K. F. Henrikson	7 84
Becket, Center, by Mrs. C. E. Ellsworth	2 00	Fitchburg, Davis, Miss Grace U.	5 00
Becket, North, by James Norcott	7 35	Foxboro, Bethany, by Horace Carpenter	14 72
Belchertown, by Mrs. Alice L. Kendall	14 25	Framingham, South, Grace, by Rev. Dr. Emrich, for Gloucester Chapel pulpit.....	13 00
Billings, Miss, by Rev. A. S. Twombly, D.D., for Italian work	5 00	Franklin, by J. Herbert Baker...	19 01
Boston, Roxbury, Wal. Ave., by C. H. W. Wood.....	63 00	Freetown, Assonet, by G. M. Nichols	3 12
Boston, Roxbury, Wal. Ave. C. E. Soc., by R. G. Wellington....	35 00	Frost, Rufus S., fund, income of	24 00
Boston, South, Phillips, by H. C. Bird	25 19	Fuller, T. H., fund, Remnant discharged and fund account closed	51 00
Boston, X.....	5 00	Gloucester, Bethany Chapel, Dedication offering.....	12 13
Brockton, Campello, Swede, by Rev. E. Holmblad.....	8 00	Gloucester, Trinity, a friend, for C. H. M. S. debt.....	5 00
Cambridge, Pilgrim, by E. Spalding	62 70	Greenwich, Cutler, Miss Alice M., Est. of, by D. T. Cutler, Exec.	100 00
Charlemont, by Geo. H. Frary, for Stereop. Exp.....	5 15	Gurney, R. C., fund, income of	12 00
Chesterfield, by Rev. H. E. Thygeson	2 67	Hanson, by Miss Abbie J. Clark	2 50
Cummington, Village, by Geo. W. Gullford	7 54	Hatfield, by F. H. Bardwell....	43 35
East Bridgewater, Union, by Geo. M. Keith	9 11	Haverhill, Ward Hill, by H. P. Waldo	3 00
Everett, First, by Wm. B. Marshall	28 23	Holbrook, Winthrop, by F. W. Blanchard	31 98
		Hyde Park, First, by E. A. Runnells	27 13

Hyde Park, First, S. School, by W. H. Holway.....	12 18	Springfield, Hope, by F. B. Fairbanks	36 25
Lawrence Swedes, by Rev. E. Holmblad	8 80	Taunton, Union, by Geo. W. Read	12 23
Lowell, First Trinitarian, by I. Warren Bisbee.....	15 12	Taunton, Winslow, by Henry A. Walker	35 85
Malden, Map., Swedes, by Rev. E. Holmblad	5 00	Townsend, by J. W. Eastman..	10 92
Melrose, Highlands, by J. W. Murray	60 83	Truro, North, by Mrs. Ada M. Rich	5 00
Melrose, Orthodox, by John Buffum	10 00	Upton, by B. C. Wood.....	11 00
Milton, First Evan., by Geo. M. Anderson	22 55	Walpole, a friend, for Debt....	5 00
Monson, Porter, Mary S., Estate of, by E. F. Morris, Trustee..	600 00	Whitcomb, David, fund, Income of	280 00
Newbury, First, by Edward Perkins	26 22	Whitin, J. C., fund, Income of..	24 00
Newburyport, Prospect St., by A. H. Wells.....	4 20	Whitman, First, by Bela Alden..	16 02
New Marlboro, First, by Gilbert Hollister	3 00	Woburn, North, by S. A. Thompson	17 60
Newton, Friends, for Greek work	30 00	Worcester, Two friends \$25 each, for Bethany Chapel, Gloucester, by Rev. R. M. Taft.....	50 00
Norfolk, by Wm. E. Mann.....	7 00	Worcester, Central, S. School, by Ernest L. Smith, for Rev. H. G. Miller, W. Oaks, New Mex..	7 50
Northampton, Nash, Sarah A., Est. of, by W. W. Orcutt, Exec., on acc.....	200 00	Worcester, Park, S. School, by B. J. Cutler	9 63
North Andover, by F. W. Frisbee	27 00	Woman's Home Miss. Association, Miss Lizzie D. White, Treas.:	
Northbridge, Whitinsville, by Edward Whitin.....	1,613 72	Grant towards salary of Miss C. L. Tenney in French Am. College.. \$50 00	
Northbridge, Whitinsville E. C. A. day Band, by Mrs. A. C. Whitin	15 93	Grant towards salary of Miss J. Junek, Pole Bib. Reader.....	30 00
Northbridge, Whitinsville, Whitin, W. H., Est of, (not a legacy) by Edward Whitin.....	500 00	From Roxbury-Wal. Ave. Aux. for salary of Rev. S. Deakin.....	56 51
Norwegian Congs., by Rev. C. M. Jacobson	4 93		136 51
Peru Sunday School, by Mrs. H. C. Barlow	9 00		4,690 00
Pittsfield, South, S. School, by R. H. Barrett.....	11 91	Home Missionary.....	6 00
Reed, Dwight fund, Income of..	30 00		\$4,696 00

THE MISSIONARY SOCIETY OF CONNECTICUT

Contributions in May, 1902. WARD W. JACOBS, Treasurer, Hartford

Ansonia, German, by John Stett-backer	\$6 75	Plantsville, by E. P. Hotchkiss..	40 75
Bridgeport, West End, for debt of C. H. M. S., by Elizabeth W. Moore	5 00	Somers, by L. W. Percival.....	6 00
Bristol, First, by H. E. Garrett	16 76	South Britain, by Wm. E. Mitchell	20 00
Chester, by Rev. Dwight C. Stone	12 19	Thomaston, First, by H. A. Welton	10 92
East Norwalk, Swedish, by Ch. Ericson	4 00	Thomaston, First, by H. A. Welton, for C. H. M. S.....	10 21
East Windsor, First, by E. G. Morton	25 00	Washington, by C. B. Nettleton..	27 00
Hanover, by Wm. S. Lee, Jr.....	9 05	West Stafford, by Milo A. Gold	6 00
Hartford, Farmington Ave., by George H. Stoughton.....	70 18	Wethersfield, by S. F. Willard..	30 00
Lyme, Grassy Hill, Y. P. S. C. E., by Lina Harding.....	3 00	Winsted, Second, by Lawrence W. Potter.....	185 68
Meriden, First, by John W. Logan	150 00	W. C. H. M. U. of Conn., Mrs. George Pollett, Secretary:	
Middletown, Swedish, by Andrew P. Bergman.....	3 77	Milford, Plymouth, by Miss Kate S. Tibbals \$3 00	
Montville, First, by J. C. Fellows	7 35	Abington, Mrs. George Sumner	5 00
Naugatuck, by Miss Ellen Spencer	110 00	Bristol, H. M. S., Mrs. A. E. North.....	3 00
New Haven, Redeemer, by Henry B. Rowe	36 43		11 00
Old Saybrook, by Robert Chapman	3 55	Conference at Hanover, Special..	4 22
Old Saybrook, by Robert Chapman, for C. H. M. S.....	3 55		\$840 47
Oxford, by Rev. G. L. Schaeffer.	22 11	M. S. C..... \$821 71	
		C. H. M. S..... 18 76	
			\$840 47

NEW YORK HOME MISSIONARY SOCIETY

Contributions in May, 1902. WILLIAM SPALDING, Treasurer

Danby	10 00	Ogdensburg	21 92
De Ruyter	6 75	Ogdensburg Junior C. E. W. H. M. U.	3 00
Eldred, Rev. W. J. Carter, personal	2 00	Rutland W. H. M. U.	5 50
Ellington	6 00	Supply, E. Curtis	20 00
Fairport W. H. M. U.	18 00	Susquehanna, Pa.	7 91
Howell's Depot, ditto	5 00	Legacy, Estate Mrs. Francis M. Burchard	1,100 00
Jamesport	5 13		
Little Valley	5 00		
Madison	8 50		
Middletown, First	70 11	Contributions	\$ 209 82
Moir	4 00	Legacy	1,100 00
Norwood W. H. M. U.	11 00		\$1,309 82
			\$1,309 82

OHIO HOME MISSIONARY SOCIETY

Contributions in May, 1902. REV. J. G. FRASER, Treasurer

Akron, West, for Barberton, by James E. Patterson, Treas.	\$45 50	Plain, by Rev. A. L. Gridley	6 00
Ashtabula, Finnish, by Rev. K. A. Lindroos (Col.)	3 00	Richfield, Oak Hill branch, by S. Viall	4 50
Austinburg, Ch., \$10.40; S. S. \$2.10; C. E. \$2.50; by Martin Parker	15 00	Secretary, Pulpit Services	15 00
Chardon, by M. L. Maynard, Treas.	12 40	Strongsville, by R. Gibbons, Treas.	17 00
Chester, by Walter Johnston	2 84	Vermilion, by Rev. J. A. Kaley. Wayland	6 45
Cincinnati, Lawrence St., by Benjamin Davies	20 00	Ohio Woman's Home Missionary Union, by Mrs. G. B. Brown, Treas. :	8 17
Cincinnati, Storrs Ch., \$3.70; C. E. \$5; by Rev. R. W. Harris (Col.)	8 70	Alexandria, L. A. S.	\$2 50
Cincinnati, Riverside Ch., \$4; S. S., \$1; by Rev. R. W. Harris (Col.)	5 00	Austinburg, W. M. S.	5 00
Cincinnati, Plymouth, S. S., by Rev. R. W. Harris (Col.)	5 00	Berlin Heights, W. M. S.	2 00
Cleveland, Euclid Avenue, by Justin Snow, Treas.	26 58	Cincinnati, Walnut Hills, Jr. C. E.	75
Cleveland, Kinsman Street, by Mrs. Eva M. Reece, Treas.	7 66	Cleveland, Plymouth, Jr. C. E.	1 50
Collinwood, Rev. Owen Jenkins	3 00	Lyme, W. M. S.	2 50
Conneaut, Finnish, by Rev. K. A. Lindroos, (Col.)	1 50	Marietta, First, W. M. S.	8 00
Eagleville, Emily A. Wadsworth	1 00	North Ridgeville, C. E.	3 00
Elyria, First, by Geo. H. Ely, Committee	40 23	Pittsfield, W. M. S.	2 00
Granville, by Hannah Jones	3 60	Springfield, Lagonda Av. L. M. S. (Col.)	5 00
Hudson, by Rev. H. O. Allen	28 00	Toledo, Washington St. W. M. U.	3 76
Lexington, by Rev. C. J. Dole	15 00	West Williamsfield, W. M. S.	8 00
Lorain, First, by Frank Coleman, Treas.	22 70		44 01
Mansfield, First, by J. L. Lauck	101 23	FOR SLAVIC WORK.	
Mansfield, Mayflower, by O. G. Carothers	7 80	Ohio Woman's Home Missionary Union, by Mrs. G. B. Brown, Treas. :	5 00
Mecca, by N. M. Buck	5 00	Toledo, Plymouth, W. G.	5 00
			\$486 87

*Receipts of the Woman's Home Missionary Union of Michigan for May, 1902.*MRS. E. F. GRABILL, *Treasurer*

SENIOR.	
Armada Cong'l Aid Soc.	\$25 00
Detroit, North Cong'l W. Ass'n	18 65
Grass Lake, W. H. M. S.	9 05
Hancock W. M. S.	14 00
Kalamazoo W. M. S.	13 13
St. Joseph, Cong'l M. S.	20 00

\$99 83

YOUNG PEOPLE'S WORK.	
Detroit, 1st Jun. C. E. S.	12 00
Port Huron Jun. C. E. S.	3 00
	15 00
	\$114 83

MICHIGAN HOME MISSIONARY SOCIETY

*Receipts of the Woman's Home Missionary Union of Michigan for May, 1902.*REV. JOHN P. SANDERSON, *Treasurer, Lansing*

Alamo	\$1 00	Luzerne	2 90
Cadillac	1 00	Mio	14 77
Cannon	10 00	Ryno	2 85
Chelsea Y. P. S. C. E. Jr.	10 00	Sheridan Y. P. S. C. E.	70
Detroit, First	300 00	Sheridan Y. P. S. C. E., Jr.	2 80
Flint, Miss Ella Frazer.	75	Sutton's Bay	3 75
Lewiston Y. P. S. C. E.	5 00		
Lowell	5 00	Total	\$360 52

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. NEW HAMPSHIRE

FEMALE CENT INSTITUTION

Organized August, 1804

and

HOME MISSIONARY UNION

Organized June, 1890

President, Mrs. James Minot, Concord.*Secretary*, Mrs. M. W. Nims, 87 Concord St., Nashua.*Treasurer*, Miss Annie A. McFarland, 196 No. Main St., Concord.

2. MINNESOTA

WOMAN'S HOME MISSIONARY UNION

Organized September, 1872

President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul.*Secretary*, Mrs. E. R. Shepard, 2931 Portland Ave., Minneapolis.*Treasurer*, Mrs. A. W. Norton, Northfield.

3. ALABAMA

WOMAN'S MISSIONARY UNION

Organized March, 1877

Reorganized April, 1889

President, Mrs. G. W. Andrews, Talladega.*Secretary*, Mrs. J. S. Jackson, Montgomery.*Treasurer*, Mrs. E. C. Silsby, Talladega.

4. MASSACHUSETTS AND RHODE ISLAND

While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere.

WOMAN'S HOME MISSIONARY ASSOCIATION

Organized February, 1880

President, Mrs. Wm. H. Blodgett, 607 Congregational House, Boston.*Secretary*, Miss L. L. Sherman, 607 Congregational House, Boston.*Treasurer*, Miss Lizzie D. White, 607 Congregational House, Boston.

5. MAINE

WOMAN'S MISSIONARY AUXILIARY

Organized June, 1880

President, Mrs. Katherine B. Lewis, So. Berwick.*Secretary*, Mrs. Emma C. Waterman, Gorham.*Treasurer*, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. MICHIGAN

WOMAN'S HOME MISSIONARY UNION

Organized May, 1881

President, Mrs. I. P. Powell, 76 Jefferson Ave., Grand Rapids.*Secretary*, Mrs. B. M. Cutcheon, 174 Paris Ave., Grand Rapids.*Treasurer*, Mrs. E. F. Grabill, Greenville.

7. KANSAS

WOMAN'S HOME MISSIONARY UNION

Organized October, 1881

President, Mrs. R. B. Guild, 1336 Dillon St., Topeka.*Secretary*, Mrs. M. H. Jaquith, 1157 Filmore St., Topeka.*Treasurer*, Mrs. A. A. Sloo, 1212 W. 13th St., Topeka.

8. OHIO

WOMAN'S HOME MISSIONARY UNION

Organized May, 1882

President, Mrs. A. E. Thomson, Lorain.*Secretary and Treasurer*, Mrs. George B. Brown, 2116 Warren St., Toledo.

9. NEW YORK

WOMAN'S HOME MISSIONARY UNION

Organized October, 1883

President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn.*Secretary*, Mrs. William Spalding, 513 Orange St., Syracuse.*Treasurer*, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. WISCONSIN

WOMAN'S HOME MISSIONARY UNION

Organized October, 1883

President, Mrs. E. G. Updike, Madison.*Secretary*, Mrs. A. O. Wright, Madison.*Treasurer*, Mrs. L. E. Smith, Madison.

11. NORTH DAKOTA

WOMAN'S HOME MISSIONARY UNION

Organized November, 1883

President, Mrs. E. H. Stickney, Fargo.*Secretary*, Mrs. Silas Daggett, Harwood.*Treasurer*, Mrs. J. M. Fisher, Fargo.

12. OREGON

WOMAN'S HOME MISSIONARY UNION

Organized July, 1884

President, Mrs. F. Eggert, Hobart-Curtis, Portland.*Cor. Sec.*, Mrs. D. D. Clark, 447 E. 12th St., No. Portland.*Treasurer*, Mrs. C. F. Clapp, Forest Grove.

13. WASHINGTON

INCLUDING NORTHERN IDAHO

WOMAN'S HOME MISSIONARY UNION

Organized July, 1884

Reorganized June, 1889

President, Mrs. W. C. Wheeler, 424 South K St., Tacoma.*Secretary*, Mrs. Herbert S. Gregory, Spanaway.*Treasurer*, Mrs. E. B. Burwell, 323 Seventh Ave., Seattle.

14. SOUTH DAKOTA

WOMAN'S HOME MISSIONARY UNION

Organized September, 1884

President, Mrs. F. M. Wilcox, Huron.*Secretary*, Mrs. Margaret Woodcock, Elk Point.*Treasurer*, Mrs. John P. Clickner, Huron.

BLACK HILLS DISTRICT

Mrs. J. B. Gossage, Rapid City.

15. CONNECTICUT

WOMAN'S CONGREGATIONAL HOME

MISSIONARY UNION OF

CONNECTICUT

Organized January, 1885

President, Mrs. Washington Choate, Greenwich.*Secretary*, Mrs. C. T. Millard, 36 Lewis St., Hartford.*Treasurer*, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. MISSOURI

WOMAN'S HOME MISSIONARY UNION

Organized May, 1885

President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis.*Secretary*, Mrs. H. Brinsmade, 29 W. Morgan St., St. Louis.*Treasurer*, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. ILLINOIS

WOMAN'S HOME MISSIONARY UNION

Organized May, 1885

President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park.*Secretary*, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago.*Treasurer*, Mrs. Mary S. Booth, 30 S. Wood St., Chicago.

18. IOWA

WOMAN'S HOME MISSIONARY UNION

Organized June, 1886

President, Mrs. E. M. Vittum, Grinnell.*Secretary*, Mrs. H. H. Robbins, Grinnell.*Treasurer*, Miss Martha D. Stone, 1317 22d St., Des Moines.

19. CALIFORNIA

WOMAN'S HOME MISSIONARY SOCIETY

Organized June, 1887

President, Mrs. E. S. Williams, Saratoga.*Secretary*, Mrs. F. B. Perkins, 600 17th St., Oakland.*Treasurer*, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. NEBRASKA

WOMAN'S HOME MISSIONARY UNION

Organized November, 1887

President, Mrs. M. A. Bullock, 635 No. 25th St., Lincoln.*Secretary*, Mrs. H. Bross, 2904 Q St., Lincoln.*Treasurer*, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. FLORIDA

WOMAN'S HOME MISSIONARY UNION

Organized February, 1888

President, Mrs. S. F. Gale, Jacksonville.*Secretary*, Mrs. W. H. Edmondson, Daytona.*Treasurer*, Mrs. W. D. Brown, Interlachen.

22. INDIANA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1888

President, Mrs. M. K. Paine, Elkhart.*Secretary*, Mrs. H. A. Waterman, Terre Haute.*Treasurer*, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. SOUTHERN CALIFORNIA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1888

President, Mrs. Warren F. Day, 949 So. Hill St., Los Angeles.*Secretary*, Mrs. Kate G. Robertson, Mentone.*Treasurer*, Mrs. Katharine Barnes, Pasadena.

24. VERMONT

WOMAN'S HOME MISSIONARY UNION

Organized June, 1888

President, Mrs. Rebecca P. Fairbanks, St. Johnsbury.*Secretary*, Mrs. C. L. Smith, 159 Pine St., Burlington.*Treasurer*, Mrs. C. H. Thompson, Brattleboro, Vt.

25. COLORADO

WOMAN'S HOME MISSIONARY UNION

Organized October, 1888

Hon. Pres., Mrs. J. W. Pickett, Whitewater.*President*, Mrs. E. R. Drake, 18 Mack Block, Denver.*Secretary*, Mrs. Addison Blanchard, 3023 Downing Ave., Denver.*Treasurer*, Miss I. M. Strong, 3127 Humboldt St., Denver.

26. WYOMING

WOMAN'S MISSIONARY UNION

Organized October, 1888

Reorganized December, 1892

President, Mrs. J. A. Raner, Cheyenne.*Secretary*, Mrs. W. L. Whipple, Cheyenne.*Treasurer*, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. GEORGIA

WOMAN'S MISSIONARY UNION

Organized November, 1888

New Organization October, 1898

President, Miss M. L. Graham, Savannah.*Secretary*, Miss Jennie Curtis, McIntosh.*Treasurer*, Miss Mattie Turner, Athens.

28. MISSISSIPPI

WOMAN'S MISSIONARY UNION

Organized April, 1889

President, Mrs. C. L. Harris, 1421 31st Ave., Meridian.*Secretary*, ———*Treasurer*, Mrs. L. H. Turner, 3112 14th St., Meridian.

29. LOUISIANA

WOMAN'S MISSIONARY UNION

Organized April, 1889

President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans.*Secretary*, Mrs. Matilda Cabrere, 2419 Conti St., New Orleans.*Treasurer*, Miss Mary L. Rogers, 2436 Canal St., New Orleans.30. ARKANSAS, KENTUCKY AND
TENNESSEEWOMAN'S MISSIONARY UNION OF
THE CENTRAL SOUTH ASSO-
CIATION

Organized April, 1889

President, Mrs. Ella S. Moore, Box 8, Fisk University, Nashville, Tenn.*Secretary*, Mrs. J. E. Smith, Chattanooga, Tenn.*Treasurer*, Mrs. J. C. Napier, Nashville.

31. NORTH CAROLINA

WOMAN'S MISSIONARY UNION

Organized October, 1889

President, Mrs. O. Faduma, Troy.*Secretary* { Miss M. E. Newton, Lincoln
and Academy, King's Mountain.
Treasurer, {

32. TEXAS

WOMAN'S HOME MISSIONARY UNION

Organized March, 1890

President, Mrs. Eunice Heflin, Sherman.*Secretary*, Mrs. Donald Hinckley, Dallas.*Treasurer*, Mrs. A. Geen, Dallas.

33. MONTANA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1890

President, Mrs. V. F. Clark, Livingston.*Secretary* { Mrs. W. S. Bell, 611 Spruce St.,
and Helena.
Treasurer, {

34. PENNSYLVANIA

WOMAN'S MISSIONARY UNION

Organized June, 1890

President, Mrs. C. F. Yennie, Wilcox.*Secretary*, Mrs. C. A. Waid, Ridgway.*Treasurer*, Mrs. D. Howells, Kane.

35. OKLAHOMA

WOMAN'S MISSIONARY UNION

Organized October, 1890

President, Mrs. Finley, Hennessey.*Secretary*, Mrs. Mabel Kenistone, Hennessey.*Treasurer*, Mrs. O. W. Rogers, Medford.

36. NEW JERSEY

INCLUDING DISTRICT OF COLUMBIA, MARYLAND,
AND VIRGINIAWOMAN'S HOME MISSIONARY UNION
OF THE NEW JERSEY ASSOCIATION

Organized March, 1891

President, Mrs. Isaac Clark, cor. 4th and College Sts., N. W., Washington, D. C.*Secretary*, Miss Julia M. Pond, 607 T St., N. E., Washington, D. C.*Treasurer*, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. UTAH

WOMAN'S MISSIONARY UNION

Organized May, 1891

Reorganized December, 1892

President, Mrs. Hemphill, 67 J St., Salt Lake City.*Secretary*, Mrs. L. E. Hall, 78 East First North St., Salt Lake City.*Treasurer*, Miss Anna Baker, 553 East Fifth South St., Salt Lake City.

38. INDIAN TERRITORY

WOMAN'S MISSIONARY UNION

Organized April, 1892

President, ———*Secretary*, Miss Louise Graper, Vinita.*Treasurer*, Mrs. Raymond, Vinita.

39. NEVADA

WOMAN'S MISSIONARY UNION

Organized October, 1892

President, Mrs. L. J. Flint, Reno.*Secretary*, Miss Margaret N. Magill, Reno.*Treasurer*, Miss Mary Clow, Reno.

40. NEW MEXICO

WOMAN'S MISSIONARY UNION

Organized November, 1892

President, Mrs. Coral Sloan, Gallup.*Secretary*, Mrs. H. B. Winston. { Albu-*Treasurer*, Miss Louise S. Winston. { querque

41. IDAHO

WOMAN'S MISSIONARY UNION

Organized May, 1895

President, Mrs. R. B. Wright, Boise.*Secretary*, Mrs. C. E. Mason, Mountainhome.*Treasurer*, Mrs. G. W. Derr, Pocatello.

SECRETARIES OF YOUNG PEOPLE'S WORK

MINNESOTA	<div> <div> </div> <div> </div> </div>
MASS. AND R. I.	Miss Bertha M. Shepard, 607 Congregational House, Boston.
MICHIGAN	Mrs. W. J. Gregory, 459 Third St., Manistee.
KANSAS	Miss Harriet Broad, Topeka.
OHIO	Miss M. C. Smith, 840 Doan St., Cleveland.
NEW YORK	Mrs. H. A. Flint, 604 Willis Ave., Syracuse.
NORTH DAKOTA	Mrs. E. S. Shaw, Wahpeton.
OREGON	Mrs. W. D. Palmer, 443 West Park St., Portland.
WASHINGTON	Mrs. W. C. Davie, 423 North N St., Tacoma.
SOUTH DAKOTA	Mrs. Grace Burleigh Mitchell.
ILLINOIS	Miss F. L. Elsom, 224 N. Lombard Ave., Oak Park.
MISSOURI	Miss Katherine Jones, 4337 Washington Ave., St. Louis.
IOWA	Mrs. Charles McAllister, Spencer.
NEBRASKA	Mrs. J. N. Hyder, 1520 U St., Lincoln.
SOUTHERN CALIFORNIA	Miss Phebe Mayhew, 4 Barnard Park, Los Angeles.
VERMONT	Mrs. G. W. Patterson, East St. Johnsbury.
COLORADO	Mrs. Olive Barker, Greeley.
MONTANA	Mrs. H. C. Arnold, 621 Spruce St., Helena.
CONNECTICUT	Mrs. Clarence H. Wickham, Box 645, Hartford, Conn.

SECRETARIES OF CHILDREN'S WORK

MINNESOTA	Mrs. H. S. Baker, 2268 Blake Ave., St. Anthony Park.
MICHIGAN	Mrs. C. R. Wilson, 65 Frederick Ave., Detroit.
KANSAS	Miss Hattie Booth, Newton.
OHIO	Mrs. Effie Morgan, 3880 Euclid Ave., E. Cleveland.
NORTH DAKOTA	Mrs. O. J. Wakefield, Wahpeton.
SOUTH DAKOTA	Mrs. I. Crain, Waubay.
ILLINOIS	Miss Hattie Kline, 713 E. Sixty-third St., Chicago.
NEBRASKA	Mrs. S. I. Hanford, Weeping Water.
SOUTHERN CALIFORNIA	Miss Emily M. Peck, 920 W. Eighth St., Los Angeles.
MONTANA	Mrs. H. B. Segur, Billings.

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Rev. W. G. PUDDFOOT, South Framingham, Mass.

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Rev. HARMON BROSS, D.D., Lincoln, Neb.
Rev. A. T. CLARKE, Shelby, Ala.
Rev. FRANK E. JENKINS, D.D., Atlanta, Ga.
Rev. LUTHER REES, Paris, Tex.
Rev. W. H. THRALL, Huron, S. Dak.
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Salt Lake City, Utah.
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Rev. W. S. BELL, Helena, Mont.
Rev. J. HOMER PARKER, Kingfisher, Okla.

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of the Auxiliaries

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W. P. HUBBARD, Esq., Treasurer, Box 1052, Bangor, Me.
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Fourth Ave. and 22d St., New York

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The Home Missionary



Vol. LXXV

AUGUST, 1902

No. 4

Home Missions in Wisconsin

(Illustrated)

Addresses at the Woman's Meeting, Syracuse

Glimpses of the Field

New York

Congregational Home Missionary Society

Fourth Avenue and 22d Street

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The Home Missionary

VOL. LXXV

AUGUST, 1902

No. 4

EDITORIAL NOTES

IN our next issue we shall finish our partial report of the most important things said at the Annual Meeting, to which some space has been allotted in this and the preceding number of the HOME MISSIONARY.

UNEXPECTED delay has beset the preparation of the special supplement of the *Advance* for June 12, with its full report of the proceedings of the Annual Meeting. This is at last ready, and will be forwarded to all applicants addressing a request to our office, 287 Fourth Avenue, New York.

ELEVEN Home Missionary churches have lately assumed the burden and honor of self-support, viz., Stanton, and three German churches—Bethlehem, Zion, and Christus—of Butte, Nebraska; Wakonda and Faulkton, South Dakota, and these five in Indiana: East Chicago, Fairmount, Porter, Hope Church, Anderson, and Trinity, Indianapolis. The Porter church has the custom, not frequent in Congregational churches, of an annual "sacrifice week," following in this respect the example of the Salvation Army in its "self-denial week." For six years the Missionary Superintendent has led in the services of Sacrifice Sunday. This year the offering amounted to \$160, all for missionary objects. This church received forty-eight members on confession last year.

WE occasionally hear of churches that are substituting individual Communion cups for the common kind. We hear also of churches to whom in their infancy and poverty the gift of a Communion service would be very helpful. If any churches would like to put a disused Communion service where it will do most good, we shall be glad to show them where, if they will write to our office, 287 Fourth Avenue, New York.

BY the death of the Rev. Walter Bullard Street, who passed away at Ann Arbor, Michigan, July 2, after an unsuccessful operation, the Home Missionary church at Anderson, Indiana, is bereaved of a pastor of unusual power in his work, whose probity, tact and energy had singularly endeared him to his people and gained him strong influence throughout the community. As physical weakness grew upon him, his ardor in his work seemed to increase. Mr. Street was graduated at Williams College in 1892.

**The Late
W. B. Street**

PARKVALE CHURCH, Nebraska, writes: "There will be some accessions at next communion. Parkvale Church needs church hymnals, the large ones with responsive readings. Can you suggest how we may be helped to get them?" We can only pass the question along.

A Want

MANY of our missionaries have met the gambling evil in its most appalling forms. A recent circular of the Northern New Jersey Conference of Congregational Churches speaks of it as near the door of every family, and appealing to the conscience of every church. By request of a Committee of the Conference, the League for Social Service, of which Dr. Josiah Strong is President, has issued a leaflet for use as a campaign document by churches and others desirous of combatting the evil. The New York *Observer* says of it: "The leaflet is worthy of warm commendation to Young Men's Christian Associations, leaders of Young People's Societies, teachers, pastors, and all others who desire to check the gambling spirit now so rife in the community." This leaflet is supplied by the League at 287 Fourth Avenue, New York, at 75 cents per 100 copies. The postage on 100 copies is 13 cents. Single copies, 1 cent. Five copies can be forwarded under a 1-cent stamp. We are informed that one church has taken five hundred copies to circulate. The League for Social Service, by its series of little tracts on "Good Citizenship," in which this leaflet is included, is a valuable coadjutor to the home missionary.

**The
Gambling Evil**

MEMORABILIA

[From the Annual Report presented by the Rev. Washington Choate, D.D., Secretary.]

This is the sixty-sixth year of Home Missionary work in Iowa. The commissions issued number over 4,000. The work has cost about \$800,000 and fully 2,000 years of toil and sacrifice. But the outcome

has been 320 churches planted; over 200 of them established in self-support; nearly all of them supplied with houses of worship, and over half of them with parsonages. And there have been gathered into these churches over one hundred thousand members, 65,000 of these on confession of faith; and missionary contributions have already almost reached the goodly sum of two millions of dollars.

The eastern half of New Mexico is almost untouched by the Gospel.

Since 1793—formal organization in 1798—Connecticut has contributed to Home Missions \$4,293,090.60.

Missionary boxes and gifts of clothing and household articles reported were 550 in number, and were valued at \$43,706.30, making a total of aid rendered in this form, since record has been kept of it, of \$2,555,043.75.

The Woman's Department has completed twenty years of organized activity. It has been conducted during the past year as a part of the general executive office, by the help of a faithful and efficient clerical force. The Woman's Home Missionary Unions in every part of the land have continued their earnest and greatly appreciated help.

The new Theological Seminary at Atlanta has become an important factor in Home Missionary work. An entire denomination of a few hundred churches is awaiting the time when Congregationalists can send among them trained men—of which they have none at present—to reorganize as Congregational churches in name, as they are now in fact. Communities all over Georgia are asking for the organization of Congregational churches. In all but exceptional cases, men born and trained on Southern soil must do the work. Every reason that urged to this work in the West is now of equal force in the South.

The total expenditure of the year on Home Missions by the National and the Auxiliary Societies was \$548,676.55.

The total number of individual workers employed was 1,845, of whom 218 have preached in foreign languages—97 to Scandinavians, 53 to Germans, 24 to Bohemians, the rest to French, Spanish, Armenians, Polish, Finns, Italians, Danes, Mexicans, Greeks, Welsh.

The number of churches organized during the year is 65. The number that have assumed self-support is 42. The number of persons in home missionary churches preparing for the Gospel ministry is 42. Churches mentioning revivals, 176. Conversions reported by 502 missionaries, 4,446. The work of the Society is conducted in 47 States and Territories.

GLIMPSES OF HOME MISSIONS IN WISCONSIN

BY THE REV. HOMER W. CARTER, D.D., SECRETARY.

"FORWARD!" (Motto of the State of Wisconsin.)

A PIONEER PARSONAGE
Huron, Chippewa Co., Wisconsin

Arbutus and tobacco, copper and lead, timber and farm, Indian and New Englander, with all sorts of things between, can be found in the great Commonwealth of Wisconsin.

The northern three-fifths (125 by 250 miles) is yet largely timbered and frontier, a great grazing country, with excellent farm lands, and boundless

possibilities of wealth and worth, much of both in the crude state. While Wisconsin is, of course, a decidedly American and civilized State in the northern as well as in the older southern section, it comprises all sorts of nationalities, with countless streams of home-seekers flowing into the north especially, to lay foundations.

Albertville, Chippewa County, illustrates a foundation-laying stage. This is the fifth building enterprise in the region in which our self-devoted missionary, the Rev. H. R. Vaughn, has led during his present pastorate. The picture shows him (with a cap) among the laborers—himself a college and seminary graduate, and his equally devoted



A PIONEER MEETING HOUSE
Martin, Wisconsin



LAYING FOUNDATION OF ALBERTVILLE CHURCH—(Pastor with Cap)

wife a former art-teacher in New Haven, Conn. While struggling toward their substantial stone house of worship, dedicated in January, the people worshiped in a blacksmith shop and in different school-houses. The other portions of the pastor's extensive parish, with the Home Missionary Society, made it possible for the pastor practically to donate three years of extra service at Albertville, while gathering and developing the forces of nature and grace. During this period the people paid only \$14 toward salary, though raising several hundred dollars for the building, and now sharing well and systematically for the pastor's services.

The "pioneer home" pictured is in the woods on the "Soo" railway, and was shingled for the most part by the mother (who stands in front), while one of her babies was crawling about upon the roof.

A pioneer meeting house in the same region was secured by sixteen "Willing Workers" (women, of course) at a cost of \$250, without debt. Its side is covered with tarred building paper secured by strips of lath. It has a stove-pipe chimney.

Missionary Willan's rule, as in all of our missionary enterprises, is to start work only where needed in the Christian rather than the sectarian view. The Congregational ability to unite all elements of



CONGREGATIONAL CHURCH AT ALBERTVILLE
WISCONSIN

a new or small community more readily than other denominations can do, often enables us to provide the one only church needed at the start better than others can. Congregational churches are often organized without a single Congregationalist.

In a country district in Grant county a new and promising

enterprise was begun by a Congregational school-teacher, herself and two Mormons the only persons making any religious profession. Under her leadership a lot was deeded, a meeting house built and dedicated for a Congregational church before there was an organization of any sort. Thinking that in a Methodist circuit it could be provided for best, we attempted to turn our infant over to the Methodists, but the people objected. So by a fraternal agreement with our Methodist brethren a portion of their circuit and this new enterprise are to be cared for Congregationally, with promise of gratifying results in this rich farming region.

The Sunday School Society, the Home Missionary Society and the Church Building Society are usually essential co-operators at the opening of new work.

Unless the Sunday School Society co-operates in laying foundations, and the Home Missionary Society helps to



A PIONEER HOME
Wisconsin



BLACKSMITH SHOP, ALBERTVILLE, WISCONSIN
Temporarily used as Meeting-house

furnish the minister to develop the work, and the Church Building Society aids in housing the whole, there is waste or death, or both.

These are among our most effective agencies for doing intelligent and worthy work. The monthly State organ of all branches of our church work strengthens the fel-

lowship and effectiveness of the churches. The Rev. F. N. Dexter for the eastern half of the State, and the Rev. J. D. Whitelaw for the western half, co-operate with the State Secretary under the direction of an exceptionally valuable Executive Committee in discriminating as to new fields to open, in fostering the new or otherwise needy enterprises, in interesting the givers through the monthly issues of "Our Church Life," and through visits to churches, conventions, etc.

The Wisconsin Home Missionary Society requires from every aided church annual contributions for the work of that Society, for the work of the American Board, and for at least two others of our Kingdom Extension agencies, thus training for world-wide missions every infant church, whether of the northern woods, the Kickapoo Valley or elsewhere.

Tent meetings have for years been another effective agency for furthering the Kingdom. For the past two summers, without tent, Superintendent Haun and District Missionary Dexter have reached country regions in a wonderfully economical and effective way by a series of ten days' ser-



CONGREGATIONAL MEETING HOUSE
PRESCOTT, WISCONSIN



MAPLE RIDGE CHURCH
Kickapoo Valley, Wisconsin

means. Wisconsin churches have many of them passed the jubilee anniversary, so that our work covers an exceptional variety of types for a Western State.

The Prescott church, with the Rev. Herman Obenhaus, its earnest pastor, celebrated its fiftieth anniversary in February, with its first pastor and organizer, Father Richard Hall, as one of the speakers. About fifteen years ago, it was so discouraged that a few men sold the bell to satisfy a small claim, and called a meeting to sell the brick meeting house and to disband. The women (of course) came to the rescue, rallied the forces, found a generous giver (a man) who paid half a minister's salary, and, besides continuing the same, with other generous gifts, has blessed the Wisconsin Home Missionary Society with a single draft for \$5,000 besides other offerings.

After a surprising result of easy money-raising at the Maple Ridge dedication—three services with picnic meals between on a week-day—in reply to the surprise expressed that so much money could have been raised by farmers of moderate means, after the strain of building, one remarked, "You can't always tell by the looks of a toad how far he will hop." Fifty years hence will, doubtless, furnish more surprises for Wisconsin and the world

vices in some of the beautiful groves with which the Badger State abounds. There are planks on logs and stumps for seats, nature's awning above, at night lanterns and torches for light, with bonfires and "smudges" for the routing of the mosquitoes and the comfort of the people. These meetings are a fine illustration of our co-operative agencies and of the effectiveness of simple



CONGREGATIONAL CHURCH
Endeavor, Wisconsin



FIRST PRELIMINARY CONFERENCE FOR STATE SELF-SUPPORT

Madeline Island, Lake Superior, Wisconsin, August, 1898

than have come in the past fifty. The Endeavor house of worship, with the pictured street leading up to it, leads out in many lines the imagination of one at all familiar with the marvelous history of the town, church and academy—an outgrowth of the Cheney tent meetings, and the early work of the Rev. E. A. Child, for which the Rev. Russell Lea Cheney has laid down his life—literally so, his useful life ending on the eighth of June.

With North Wisconsin Academy at Ashland heroically laying Christian foundations on its wide and undisputed territory, the Rev. M. J. Fenenga, Principal, at its head; with Endeavor Academy, the Rev. W. M. Ellis, Principal, in Central Wisconsin; with Rochester Academy, the Rev. J. F. Eaton, D. D., Principal, at the extreme south, and with our Beloit, Ripon and Milwaukee-Downer, we are daily adding strength to the missionary equipment of the State and of the world. There is much land yet to be possessed and we are well able to occupy it. We recognize our mission not only as State-wide, but Nation-wide and world-wide.

Our State motto is "Forward"; our Missionary State motto is "Self-support and More."

Under an awning at the end of the Old Mission House on Madeline Island, Lake Superior, by the courtesy of the Rev. E. P. Salmon, of Beloit, who owns that "resort for tired workers for others," was held in August, 1898, the first preliminary conference looking toward relieving the National Society of its care for the northern three-fifths of the State. Many familiar faces will be discovered in the picture, including those of Mr. E. D. Smith, deceased, formerly of Menasha, the generous missionary giver and a prime leader in the movement; President G. R. Leavitt, Treasurer C. M. Blackman, the veteran Dr. Joseph Collie, with Superintendent Haun as Moderator.

State self-support was assumed at West Superior October 1, 1899 (not 1900, as erroneously reported in some articles). The first year the entire expense of \$14,000 was met, and \$150 forwarded to the treasury of the National Society. Last year the expense of \$16,000 was met with the aid of an opportune legacy, besides sending \$500 for the work of the Congregational Home Missionary Society in the regions beyond.

All missionary and other bills are paid promptly.

Sixteen churches have been organized in the past two years, and eight houses of worship have been dedicated in the six months closing with May.

Others are on the list for the happy event soon. To give the gratifying statistics showing the additions to the membership of missionary churches, the growth in giving, the gains in church self-support, etc., would be to give but a faint conception of the spiritual results—the character-building accomplished and in process of attainment.

ONE WHO HAS "FOUGHT A GOOD FIGHT"

This report winds up a ministry of over fifty years. My age and infirmities forbid me longer to serve as pastor. It will be hard to step down and out of my life work. But I can no longer keep up with the ever-increasing demands of the church and the world. Younger and abler hands must take hold of the throttle. My life work has been along the frontier. Since 1880, except four years, I have held a commission from the Home Missionary Society. I have received only kindness and helpfulness from its Secretaries. I have cleared away the brush and gathered up the stones, and laid foundations upon which others are building. I have not paused to ask what men thought of me, or of my work, but have sought to please the Master, and unless there is some mistake, I shall expect to hear Him say "Well done."—*Missouri.*

Addresses at the Annual Meeting

THE WOMAN'S MEETING

[The Woman's Meeting was distinguished, as always, for its fullness and enthusiasm. Some excerpts from the three addresses given are here presented.]

HOME MISSIONARY TROPHIES IN OREGON was the theme of the Rev. Dora Read Barber, of Sherwood, Oregon, who spoke, in part, as follows:

I want to speak of three kinds of Home Missionary trophies. First of all is the missionary church, in places where the only spark of light in the darkness is the home missionary light house; in villages and country-sides where there is no Gospel except what the Home Missionary Society has provided.

At B—— the surrounding country was filled with Catholics and infidels. Sunday was a day of horse races and ball games. Saloons were more numerous than restaurants, and card parties held oftener than prayer meetings. One day we had two funerals at this place, one a murder and the other a suicide; in about a month we had another suicide and in less than two months another murder. A little band of ten women organized themselves into a Congregational church, and through discouragement and persecution they held together, because there was not even a Sunday-school possible unless they did. They organized a Ladies' Aid Society, and for more than five years they prayed and planned and worked and saved, until last year, with the help of friends and the Church Building Society, they dedicated a beautiful little chapel there, free from debt. I have not heard of a horse race there for two years. The saloon keeper closed his saloon during the hour of service, and gave twenty-five dollars toward the new church. Those who used to be bitter infidels bring their friends there for burial services, and send for the minister in times of sickness and death, and the whole community is proud and happy over the church. * * *

At W—— the missionary found a large tract of country destitute of the Gospel and hungry for it; a special service was held and work begun in a little school house with thirteen charter members. In less than nine months there were more than forty members, and a house of worship that cost \$1,650; in another year a parsonage at a cost of \$800; and now, when the church is less than eleven years old, they have declared for self-support, have eighty-five members, and a plan

on foot for a select school for young men and women who cannot afford to go to school away from home. Then again we have the transformed home. There are homes clean and cosy, though to you they might seem bare and cheerless, where happy children watch for papa with a very different feeling than they did before the blessed presence of Jesus came into papa's heart. There are homes where wives, no longer neglected and disgraced, take up the daily round of toil and hardship with glad faces and happy hearts. There are homes where sad-eyed mothers no longer keep weary vigils for wayward son or daughter, but where home is the sweetest place on earth, though it may be the humblest, and where the evening is filled with song or reading from some good book from the missionary's library. There are homes where there is bread and to spare, where once there was poverty because of a drunken husband and father. * * *

There has sometimes been an amusing side to the work, when some local talent informs us that "the Scripture says that every tub stands on its own bottom," or that "Elijah was fed by the buzzards." One brother, in speaking about the food for thought contained in the prayer meeting lesson, said, "Brothers and sisters, there is a world of meaning in that verse; ponder it and take it home with you. Why, Brother Barber here could preach on that verse all night, and never touch it." And I could not refrain from a smile when they sang, "Sleep, little lambs, sleep," just before he arose to preach. * * *

What has brought all good about? It is the renovating, transforming power of the blessed Gospel of our divine Christ, who said, "If I be lifted up, I will draw all men unto Me." Who preached this wonderful Gospel? You, my friends, through the Home Missionary Society. You, who stood back of us with your gifts and your prayers, will never know until the books are opened how great has been your service for our Lord. If I had millions, I think I would find places to invest it all where it would be a joy through eternity. I have no millions, and one life seems very little to give in the face of all this need. It has not always been easy. I have gone on horseback to Sherwood to preach through the rain and mud, when it was so dark that I had to depend on the horse to keep the road. We have crossed the swollen mountain streams on the loose planks of a floating bridge. We have been obliged to stay over night in homes where the whole family as well as their guests occupied one room without even a curtain. We have lived for a week on milk and artichokes, because our inner nature rebelled against the manner of preparing the food. We have come home on Sunday night when after six preaching services

and two weddings we were almost too tired to sleep. I have been thrown from my pony so many times that the novelty of it wore off and it was not worth while to keep count, but we have been more than paid, and would choose it all over again for the joy of telling the sweet old story to hungry and perishing souls. * * *

[NOTE.—The names of Mrs. Dora R. Barber and of Jerome M. Barber, her husband, appear together in the Congregational Year-Book for 1902, in the "List of Congregational Ministers," both located at Sherwood, Oregon.]

A GLIMPSE OF THE NEED.—Upon this topic Miss M. Dean Moffatt, of Albany, N. Y., said, in part:

The need is so great that I cannot begin to talk about it. There is the need of our cities, with their many problems, with the crowds in the tenement house regions and the people of the slums, and the foreigners in our city. There is so much to be done and so little to do with, that one hardly knows which way to turn. Then we think of the problem of the frontier. You will find people who will tell you that there is no frontier left in this country to-day. Don't believe it. There is enough frontier left yet to startle one. My heart goes out to-day to those classes of people who have never had a chance to hear the Gospel, and who will never have a chance, unless this Home Missionary Society sends them a man or a woman to give them a Gospel message which will bring consolation and hope and comfort, and give them a new interest in life, and an inspiration to live the sort of lives they ought to live. I think of the cowboys and the outlaws. Speaking of the cowboys, nobody here knows better than I know that they are a rough class, but nobody here knows better than I know also that underneath their rough exterior there beats a loyal heart and true. In the late brush which we had with Spain the country at large learned to appreciate the cowboy, and his kindness of heart and his nobility of character. To be sure, I have sat in a train of cars on the Santa Fe system, and I have seen three of them get on loaded down in more ways than one. I have seen them come in at one door, and before they had gone through that car and reached the other door they had shot out every light on both sides of the aisle, and I was with the other passengers trying to dodge the bullets. * * *

There is no class of individuals anywhere in this country or in any other who have been more cruelly neglected, when it comes to religious privileges, than these same men. * * *

Then there are the lonely women on the plains, but I am not going to talk about them, for I should never know when to stop. I look

into the faces of women in my audiences as I go here and there, and I think of the women who live in those sod houses. People say there are no sod houses any more. You can find hundreds of them if you go out into that southwestern country—sod houses, shanties, shacks and dug-outs. I think of them living there all in one room. I think of the children and the few advantages they have. I think of their loneliness and of what they go without, and my heart is filled with a great longing to help them. I wish that every woman of every church in the East might see them, as some have seen them, and I don't think you would ever feel you were doing too much for them to give them at least Gospel privileges, if nothing more.

Now, just a word about the need in the rural districts. * * *

We are all very proud of the great men who go out from our rural districts. We cannot sound their praises enough, and it is right that we should. But you do not hear so much of the hundreds and the thousands who go out from our rural districts not all to successful lives. If you had spent six years in the slums of New York and Chicago, as I have, you would know where a good many of them land. It is a great deal better to get at the root of matters and to clean things out there, than it is to try and skim off the top occasionally. So, if we look after our rural districts, we won't have so many people in our city slums.

I learned many things when I was in the country. I learned that on most New England farms, whilst there is a man hired to help with the outside work, very seldom is there a woman hired to help with the inside work. We went into these homes of New England farmers to try and lighten the burdens of the farmers' wives. And then I learned another thing, that out on these hills of New England and down in these valleys—it is true of New York State, and of Ohio, and of every State and Territory in this Union, when it comes to the problem of the rural districts—men and women are living there who are absolutely heathen. * * *

We are apt to think that all the heathen are across the sea. I want to tell you that you will find more heathen than you ever dreamed of, if you will take the trouble to go out just a few miles from some of our centers of civilization. * * *

I believe in the brotherhood of man, but I believe more in the brotherhood of Jesus Christ. We must make it possible that men and women all over this country, in Cuba and in Alaska, and all over our own fair land, shall have a chance to know at least that Jesus Christ is their brother, and that He loves them, and that He longs to help them

and to save them. It is our work, it is your work, it is His work. Cannot we all work together to save America? I love the motto of this Home Missionary Society; I never get tired of repeating it—"Save America to save the world." * * *

CUBA—TO-DAY'S OPPORTUNITY was the theme of Mrs. Washington Choate, of Greenwich, Conn. Portions of it are as follows:

The day of Christian opportunity should also be the day of Christian obligation. It has been said that "ability and opportunity constitute duty." If this be true, we have to-day an imperative duty toward Cuba, for our Nation, blessed by God with freedom, education and religious privileges, found, in the evolution of national events, this island, beautiful for situation, and richly endowed by nature, brought under its protectorate, distressed, famine stricken, poor, uncleanly, impoverished, illiterate. We put around her the arms of our strength, and to-day the work already done is beyond praise. * * *

While we may never expect to transform a Cuban into a New Englander, we must admit that until to-day the Cuban has never begun to have a chance. But the light of better days is coming. Three years of faithful service, which has given to Cuba some idea of good government, which has put \$500,000 into her treasury, which has begun to educate her thousands of uneducated children, and which has rid them of their two direst foes, Spain and yellow fever, has had its effect on the masses of the people, and throughout the island there is a kindly feeling toward the United States. * * *

But an educated mind in a healthy body does not discharge all our obligations to Cuba. Our own Nation rests upon two foundation stones—education and religion. The two go hand in hand, together a blessing, either perilous without the other. No opening in Cuba to-day is more full of promise than the religious opportunity. * * *

The Cuban to-day is irreligious not necessarily from choice, but from necessity. The Roman Catholic church and Spain are synonymous to him, and he desires neither. Again, during the Spanish-Cuban war the priests in large numbers sided with the Spaniards. There was reason for this, for they received their appointments from the mother Church. But in choosing the Spaniard above the Cuban, they forfeited the respect and confidence of the latter. In some instances the priests were so bitter in their opposition that they mounted cannon round their cathedrals, threatening to shoot down the Cubans. But probably the strongest reason of all to influence the women and girls, was that the priests revealed the secrets, confided to them at the confessionals, to the Spaniards, and on such evidence fathers, husbands

and sons were arrested, carried to the fortress of Cabanas across the harbor, and there shot. Their bodies, whether dead or dying, were given to the sea to be eaten by sharks; or else the unhappy prisoners were deported to Spanish prisons, never to be seen again. * * *

In view of these reasons is it a condition to be wondered at that the Cubans have turned from the Roman Catholic church? This constitutes our opportunity of to-day. "Now is the accepted time." If they are left a few years, they will turn to atheism or infidelity, and then, if the effort were made, the good seed of the Kingdom would find little lodgment in their souls. To-day Cuba remembers her sufferings. To-day her heart, especially among the women, is tender; to-day they are asking for what they themselves call the "Liberty religion." So likewise our opportunity is to-day.

What have our Congregational churches done thus far for this people?

When the Spanish flag went down from Morro Castle, and our own beautiful Stars and Stripes took its place, the Cubans began to realize that a new day had dawned for them. Refugees in Tampa and Brooklyn, whom our Congregational Home Missionary Society had gathered into churches, true to that intense patriotism which burns brightly in every Cuban breast, returned to the home of their love. Here in twos and threes, scattered over the island, they began to ask for Congregational churches, similar to those to which they had belonged. Authorized by the annual meeting held in Hartford in 1899, our Home Missionary Society has fostered a slowly-expanding work in the island. First, the Central Church in Havana, whose pastor, the Rev. George L. Todd, is present at this meeting. * * *

Then the church at Cienfuegos; then at San Antonio de los Banos, where our church was located on McKinley Street, until a larger house was necessary. This city of 14,000 inhabitants has but one cathedral, and we are the only Protestant denomination working there. Then the church at Guanabacoa, a city of 15,000 inhabitants, which witnessed some of the reconcentrado horrors. One cathedral; and our church the only Protestant church for the people. Here our work seems to have had special blessing.

Last September we started our fifth church, in the unchurched city of Guanajay, forty miles west of Havana, and in April our work began in Matanzas. There are no halls or public school buildings to be hired for our churches. The conditions existing in our own West do not prevail in Cuba. The minister must rent a house, using the largest room for the church. Some chairs, hymn books written in Spanish,

and a cabinet organ are provided; a few friends gather, and they begin to sing. The people passing on the street stop at the long windows, like all Cuban windows, without glass, but protected by iron lattice work; they listen and by and by stroll in. The next time they come again a little more courageous, and one by one they pass into the room which is devoted to the "Church within the Home." * * *

The opportunity is just as vast as the island. It is growing as the island is. There are villages and towns scattered all over that coast that have not even a Catholic church, the population aggregating 1,600,000. In the town of Bayamo a deacon of the Cuban church in Brooklyn is trying to hold a Sunday-school every Sunday and to keep that alive until some missionary can be sent there.

We have six churches on the island, and what can we say to this call which comes to us in the opening years of this twentieth century?

Can we not see that God in his providence has placed close to our shores this beautiful island, the gem of the Antilles, that we may give to the people on that island a Gospel of the Lord Jesus Christ? And shall we not hear and respond to the call, assuredly gathering that the Lord hath called us to preach the Gospel to the Cubans?

CHRISTIAN PATRIOTISM was the subject of the closing address, by Mrs. Charles M. Lamson, of Auburndale, Mass., from which we quote as follows:

I wish to deepen in all our hearts the sense that in the work of this Society and in work which is akin to this lies all the hope for our country to-day. I wish to feel, and to make you feel, that if we are patriots we must be Christian, and to be Christian means to be missionary.

Words grow in their meaning, something as children grow.
* * * So the word "patriotism" has grown. * * *

To Washington and Hancock and Adams it meant only care and service and devotion for that little strip of country, those thirteen seaboard States, but to-day our imagination must have strong wings and carry us far afield that we may reach where our flag has gone. This great map is not enough. We must add to it Alaska and Porto Rico and the Hawaiian Islands and the Philippines. And it is not enough for us to know the area of our acres; we must know also the people who live on those acres—the people who make the land; not the farmers only of New England, where they raise granite and ice and men, not only the farmers of this beautiful Mohawk valley, all dotted over with the "slow wandering spots of cattle," but we must go on to

the great Middle West, and to the Far West with its vast wheat ranches and fruit ranches and honey ranches, and we must go down to the Southland and see the cotton fields and the rice swamps, and over to Porto Rico to the coffee plantations, and to the Hawaiian Islands with their sugar, and to the Philippines with their hemp and spices and those strange oriental products of which we have not yet learned the names. And we must know all the people who are working there—the lumbermen in Maine and Michigan and Minnesota and Washington, the miners who go down into the bowels of the earth for coal and copper and lead, who cling to the cliffs of the mountain cañons, where they get the gold, like conies to the rock, and those who pick it up on the shore at Cape Nome and in the Klondike. We must know those who work in the factories at the North and at the South, in some places where there is no such thing as a law forbidding child labor, and where little lads no higher than this desk are already deformed and stunted and staggering under the loads that they must carry, working thirteen hours a day. We must know all these sorts of people, if we love our country, and when we know them we shall learn and realize something of the problems that the country must face. * * *

[After reference to grave social problems the speaker continued:]

Now, if we are patriots, if we love our country, we must serve our country. Love always means, everywhere, service. To love the country means to serve the country, and to serve the country to-day, we must do three things: We must meet her needs. We must try to guard her from peril. We must add to her honor. How shall we meet the needs of our country? What is the need of the country? You are gathered here from many places: What do you need most in your community, each one of you? Perhaps you will think of school houses or hospitals or parks or better homes for the poor, but in every community the greatest need of all is of Christian men and women. Given Christian men and women, all these things will come of themselves. We have no need to care for that. And it is just in the work of this Society that Christian men and women are supplied for the needs of the country. I do not need to speak of money. The facts that you have heard are more eloquent than any words can be. And yet we ought to give a hundred dollars where we give one. But it is not all in the work of the Society. In a way, it is true that the Society, after all, is only a makeshift. The very best thing would be for each Christian man and woman to come into contact with the needy brother. We cannot do that, and so we must

lengthen out our arm by giving through the Society. Yet we can do much. These immigrants that come to us, why do they come? They think that in coming here they can get more money and many of them think that they can get land here. Land is very attractive to those European peasants, you know. We think they come here that they may dig our sewers and lay our railway tracks and come into our homes and break our china and tire our patience. But in the providence of God who leads them here, is there not something beyond all this? * * *

Again, we must try to guard our country against its dangers. All these dangers are at bottom ethical; all these problems are ethical problems, or really religious problems, and they are to be solved only as religion comes to meet them. Senator Hoar said long ago that the only cure for the labor problem is more of the Sermon on the Mount, and that is the cure for all these problems. The only way to solve them is as we bring the Gospel of the Lord and Father and the Gospel of our common brotherhood to meet these questions. We mourn over our sluggish national conscience, but who is responsible for our national conscience? Who sets the standard of morals in our communities? Is it not the Christian men and the Christian women? Can you expect the community to go any higher than the Christian men in it? It is we who are responsible, and since this is a woman's meeting let me say that I am sure that no community and no church ever go higher, morally and spiritually, than the women in that community and in that church. If the women are flippant and sordid and sluggish, busying themselves with playthings, just there will the community stand. * * *

Do you think that if the man who gains money in an unchristian way were set apart like a leper, men would be selling liquor and taking bribes, and grinding down the poor that they might get more money in their business? I tell you, no. It is we who are to blame, and that man ought to be set apart with an odium that stings, who does not get his wealth and use his wealth in the service of his fellowmen.* * *

And this brings me to what, after all, is our very gravest danger, and that is in the church itself. We are thankful for so many Christians, and yet when we read the statistics which show that we do not give—that we will not give—a half a cent a day, remember, for the cause of Home Missions, what does it indicate? Is it not a very slow and sluggish and poor spiritual life? That is the worst thing about it. It is not so much the missionary society, or the missionaries who suffer, it is the Christians themselves who are in peril, because they

have no life in them. If they had life, and life abundantly, they would share it. You know a strong man has little need to be afraid of microbes. It is when life is low that he falls an easy victim to any kind of disease. Just so it is with our country to-day. The Christian life is really the life-blood of the nation, and the Christian life is dull and slow and unworthy. We have so much of luxury in our living; we try to make our Christianity too easy. Browning said: "How very hard it is to be a Christian," and the Master Himself says, "Except ye take up the cross and follow Me, ye cannot be My disciples," and it is just as true to-day as it was nineteen centuries ago. * * *

We are bidden to love our neighbor as ourselves, and don't begin to do that. We are bidden to seek first the kingdom of God, and we seek all sorts of things first and leave that to the very last, if we seek it at all. It is here that we must begin, with a new devotion and a new purpose and a new kindling in our own hearts. * * *

And we must add to the honor of our nation. I cannot enlarge upon that. You know the old maxim: "Righteousness exalteth a nation." It is the same thing over again—the Gospel in our hearts and life. Our glory is not in navies or in ships, nor is it in Niagaras nor in great exports of machinery. Why are we so slow to learn that the only real value is the soul value? Wheat fields, factories, machinery and ships are nothing except as they feed men and the souls of men. The only value is in the valiant, and in making men and women Christian we add honor to the country. Patriotism to-day means that every country where our Stars and Stripes are flung shall have its opportunity in our life and in our power. Does it not mean more than that? What is the Christian's fatherland? Is it not every land that belongs to the Father? Must not our patriotic thought take in the whole world? America to-day is like a great schoolroom, whither come pupils from all the nations. Perhaps I might say it is like a normal school, and those who come here are to be teachers at home. They are all here—the Celt, the Teuton, the Slav, the Latin, the Hebrew, the Arabian, the African and the Mongolian—they are all here, and if we will we may teach their fellows at home in a way that Anglo-Saxon missionaries can never do. The kingdom of Heaven, the one kingdom we have prayed for all our lives, is it not beginning right here in this fusion of races here in our great republic?

Long ago there came one preaching in the wilderness of Judea and saying, "Repent, for the Kingdom of heaven is at hand." After him came One mightier than he, saying, "Repent, for the Kingdom of

heaven is at hand." And men thronged about the preachers and heard the word and then turned away, and this great humanity of ours has gone on through all these generations, stumbling and suffering and perishing, because those men did not enter into the Kingdom of heaven. What would these twenty centuries have been if they had taken the Gospel? And now, to-day, to us comes again the same message, "Repent, for the Kingdom of heaven is at hand." It is at hand, and if we choose we can enter. Shall we not enter in, and with us bring all the nations of the earth? We can if we will. Or shall we turn and busy ourselves with playthings and go away? It is for us to choose.

* * *

Glimpses of the Field

SOUTHERN CONGREGATIONALISM

Let me say, since this is the closing report for another year, our church has lost none of its public spirit, or its identity with the interests of our city in philanthropic and educational work. Congregationalism is an active factor here, even if of small proportions.

It is difficult to convey to you a practical idea of the experiences of our organization, in view of its isolation from similar churches, and the restrictions in imitating the methods of other churches, arising from questions of real helpfulness and our limited working force. When I say that "revivals," in what seems a commercial sense, are planned for and advertised by many denominations, by nearly all in fact, usually managed by some evangelist, then run on schedule time, with very much the same work to be gone over at each recurring season, you may see my meaning. It is business-like. It at least affords entertainment of a spasmodic kind in our Southland, and this as much in summer-time in rural districts, as in winter. All this often counts for aggregation of membership, even if it does not build churches on solid foundations.

Our church could not, if it would, imitate this custom. We have rather aimed to win our place by the plain presentation of the Gospel and by pastoral work. We believe such effort, public and private, has led, even if the superstructure be small, to better results and more assured foundations than we could have secured otherwise.

No one who works for "Congregationalism" in the South, at least in cities, need expect very marked sympathy from its citizens, so often affected by prejudices, hard even now to overcome. Many are slow to recognize our polity, despite its admirable adaptation to their pref-

erences for civil government. In their own well worn, often deep ruts, they prefer to remain, and it is not strange it is so.

As often before said, we must depend upon the development of our youth, and be alert to welcome the stranger within our gates. I would that Congregationalists were more often charged and assisted by their pastors, to be more loyal to the churches of our faith, especially in cities. If such come expecting us to compete, in numbers, with large and well established churches at home here, they must be undeceived; but if they only knew the good that could be established here and elsewhere by their aid, the reward to true Congregationalists would be ample.—*Tennessee*.

APPRECIATIVE OUTSIDERS

I think I never undertook a work in which I had so to combat the faint heartedness of the members of the church, or found such liberal minded people outside of the church. I shall always remember with pleasure the cheerfulness with which men who never see the inside of a church, except on funeral occasions, responded to my appeal for funds to carry on the work in this field. Some who last year belonged to this class of persons are now becoming regular attendants at our preaching services. We are beginning to get hold of some of the Scandinavian young people, for which I am very thankful. As they grow up they become more dissatisfied with the "Old Country" formalism, and more in sympathy with our vital Christianity. I have been so absorbed in the work of creating an enthusiasm for God's cause among a people who have always lived by the rule—never to let religion interfere with their business—that I came near mounting a "hobby." But I think I discovered the danger before anyone else did. I am astonished at the successful outcome of our building enterprises.—*South Dakota*.

RECONSTRUCTION

Our principal work has been to get rid of useless material that we had in the church.

The Young People's Society of Christian Endeavor is in excellent condition. Our work here is preeminently among the young people. We are training them for Sunday-school teachers, and they are doing well. We have four teachers under eighteen years of age: one but sixteen.

If we can hold our place until these young people can fill the offices of the church, our greatest problem will be solved.—*Oregon*.

A FOOT SOLDIER

It has been necessary for these three months to cover considerable distance afoot. The last L. . service was on the sixteenth of March, only nine braving the weather. This was in the midst of our March blizzard, and the service necessitated five miles' travel after leaving the train at S. . I walked twenty-eight miles and rode the other seventeen on Saturday, Monday, and Tuesday. The blizzard was surely in evidence Saturday, but since I was going before it, it wasn't so bad as it had been therwise.—*North Dakota.*

WEAKENED, BUT ENCOURAGED

The situation at this place is as follows: We have one of the oldest Societies in the State. The church was one of the strongest in numbers, in influence, and financially. We even aspired to have Carlton College located here. But Northfield won the prize, and not only so, for Carlton has drawn to Northfield from our church some of our most devoted, influential, and wealthy members. I congratulate Northfield. Nevertheless the fact remains; this point has been weakened.

Again, the Germans have been buying up farms all around us, so that already there are more Germans than Americans. As they are quite clannish, and cling tenaciously to their faith and church, the Lutheran, it becomes quite a menace to the success of our church. It requires the presence of almost every American for four or five miles in each direction to fill our church.

I am told by those of our members who are interested in the work that our average congregation for the winter is twice as large as it has been for a number of years in the past, and I find some evidences of an awakening in two communities.

There is not an English-speaking church within seven miles of our church, so that the people are dependent upon us for the Gospel in our tongue, as well as being dependent upon us for the performance of the marriage service, for baptisms, and funerals.—*Minnesota.*

PERMANENCY ASSURED

Since my last report, in which I told you of the departure of the men for the various camps, word has been received of their safe arrival, and the activities of another season have commenced. Some have gone to their mines which they owned and worked a year ago; some have gone to the copper country to prospect for new ledges, and some have gone to their assessment work, for the mining laws of the United States require at least one hundred dollars' worth of work on improvements or developing of the property, and unless that amount

of work is done each year on each claim, the claim becomes open ground and can be located again.

While we expected that this exodus would materially decrease our congregations, yet the services have far surpassed our expectation in the matter of attendance.

Quite a number of people have come to town from the States and from Skagway, and new life and new interest have been manifested. Indeed, at the evening services a fairly well filled house greets the pastor. I had also thought that the reading room would not be used, for everybody seemed busy, and so many are away, but even with the bright sunshine of these long summer days (our daylight lasts twenty-four hours) sometimes as many as a half dozen men are to be seen at the reading tables.

I have lately received many letters from friends in the States telling us of their prayers for this work and their heartfelt interest in our efforts, and some of them have asked as to the permanency of the place, and for fear others may wish to know the same thing, I want to say that during this quarter there have been many marked improvements. A new wharf has been built on the water-front at an expense of \$25,000, and plans are drawn and a franchise granted for the construction of another. A telephone system will be in operation in a few days, and a saw mill with a capacity capable of supplying the whole community with all the lumber needed for building purposes has been in operation for more than a month. Viewed from every conceivable standpoint so far, the place is permanent.—*Valdez, Alaska.*

“THE MASSACHUSETTS OF THE WEST”

This is my twentieth report to the Home Missionary Society, and I am rejoiced to be able to tell you that it is likely to be the last. Not that our relations have not been most pleasant, but this church has reached the place where it believes it can walk alone, and at the last business meeting, held in April, the church voted to come to self-support at once. It was a heroic act, for it meant that they should raise \$300 more during the coming year than they raised last year; but they wanted to be independent and I wanted to relieve the Congregational Home Missionary Society of even a part of the burden of my support; so the deed was done. It was a surprise to many, but all seem glad that the step was taken.

Our contributions to the Home Missionary Society will be small during the coming year, but the Society must not forget that we are in reality making a contribution of at least \$150 by coming to self-

support at this time. I think this very important item is one which our giving churches in the East have too often overlooked. Home Missionary churches in reality do contribute to the Society when they make added sacrifices in order to cut down their application for help from the Home Missionary fund.

The Congregational Home Missionary Society still has an abundant work to do here in the West. Our work is growing, and there is a demand for the kind of work we are able to do. Our work is substantial and we stand for something that will abide. The strong, substantial, sane, and scholarly men are needed here. Washington is to become the Massachusetts of the West. She needs and demands our best material.—*Washington.*

IRENICS vs. POLEMICS

This is a distinctively Mormon town. Out of a population of 1,500 to 2,000 perhaps not more than one-sixth are non-Mormons. I have succeeded in having many of the people come to our meetings, *i.e.*, the Mormon people, and this thing is not of common occurrence. The ignorance of the average Mormon is appalling. They know nothing about true Bible religion. Many, when I have asked the question, "Are you a Christian?" would answer by saying, "No, I am a Mormon." I am impressed more and more, as I labor here, that this whole Mormon question has been handled wrongfully. Non-Mormon ministers have in most cases denounced the system from the pulpit and in other places, and in that way have alienated themselves from the people, and the people from them. Another sad feature is, that a great many of the more intelligent young people, when they are led to see by their own observation and education the falsity of the system, and renounce it, are most likely to renounce all faith; and so we see infidelity on every hand. I treat them kindly and cordially. I do not denounce the system from the pulpit. Some who have been to hear me preach have expressed themselves as being astonished that I did not denounce them; it is so common. Yet I have tried to strike the hellish system some heavy blows from a standpoint of Bible truth, but I do not name the thing. The work here is looking up very much, and the people are more hopeful.—*Idaho.*

"THE ZEAL OF THINE HOUSE"

We had the intense gratification, Sunday morning, of dedicating our new edifice to God's service free of debt. It has meant much sacrifice to the community. Our people, as in most frontier towns, are in

moderate circumstances and few in number (38); while the building, owing to greater cost of material, cost over \$3,000. One dear lady came to me with tears in her eyes and gave me a five-dollar bill. She had scrimped and scraped to lay it by to purchase a much-needed carpet for her home. But she deemed that there was a greater need in meeting the cost of the Lord's House. This is only one instance of many, showing the spirit of the people.—*Colorado*.

WORK FOR BOYS AND OTHERS

The church has been opened every night in the week, Saturday included. We also have a girls' sewing school every Saturday afternoon.

I do my own janitor work, getting there early enough to have a good fire and the school room of our church well lighted and comfortable, Mondays, Thursdays and Saturday nights. My boys' club meets me every Tuesday and Friday night. They have military drill, lessons in calisthenics, dumb-bells, Indian clubs, punching-bag, wall attachments for muscle exercise, etc. We also have a reading room, and some simple games, to entertain the lads and keep them off the streets. Win the boy while he is a boy, is our motto. It is better to form than to reform. Membership can only be had and sustained by attending the boy's Sunday-school class, of which I have charge. To-night we have a social evening, and I intend to treat them to light refreshments of coffee and cake. I believe this is the only church in this city or State which is doing a special work for boys.

[After mentioning some hard cases of suffering that have been relieved the writer adds:]

And so day after day, and week after week, the good work of helping to answer somebody's prayers comes to us. These last three months have been especially hard on our people, who are hard working, wage-earning people.—*Georgia*.

WAITING FOR THE MISSIONARY

From C—— I traveled across the prairies, preaching in the settlements as I went to K——, North Dakota. At that place there is an American Congregational church with a convenient house of worship, but only three or four families are members of the church. The settlement around K—— is mainly Scandinavian. I held Scandinavian meetings during the daytime in the school-houses in the country, and, on the two Sundays I stayed there, English services in the church at K——. The Scandinavians, of whom the Danes are in the majority, rallied to the church pretty well, and were much inter-

ested in the meetings. They feel drawn to the Congregational Church, and could easily be brought in if a man could be secured who can speak in both languages (English and Norwegian or Danish). The church at K—— is also willing to issue a call to such a man, and one has also been suggested to them. North Dakota is marvelously rich in mission opportunities. Settlers are coming in by thousands. Many of them are Christians, carrying with them free-church principles, but the vast majority is unsaved and should be followed up with the Gospel of Jesus Christ.—*Minnesota.*

REVIVAL SCENES

I don't believe Eastern people fully realize the problems a frontier church has to solve. The people in these towns are constantly changing; this is not so in farming districts. There is only one family in our church to-day that was here when the church was organized. Then, because of the altitude and expensive living, ministers have changed often, there having been no less than four here within two and a half years. The people have little money to spare, as living is so high on account of our being eighty miles from a railroad.

During our special meetings, all the gamblers in town, even the saloon man, attended every night. Last Wednesday night we had twenty-two out to prayer-meeting, and four of those were gamblers who have been attending the special meetings. As a result of our meetings, the "Club" has disbanded. This was a gambling club at the saloon. One of their number was converted, and, we believe, soundly; and he united with the church. One night during the last week of the meetings, just as we were about to close, a young man stood up and said: "When the invitation was given out I had not the sand to stand, but I have now, and if there is anything or any power in prayer, I want the Christian people to pray for me." A stillness like that of death fell on the people, and one brother of our church prayed for "Jim"; then a solo, "Come, Holy Spirit," was sung, after which we arose and sang "Blest Be the Tie," and quietly left the church. Some remained, however, and when I came from the door I found a little group of workers on their knees, and in the midst was "Jim." The next night "Jim" said he wanted to lead a Christian life, and the night following he took a stand for Christ. He is going to unite with our church, and will be a big help to us, as he is much respected and will be an active member. We, as a church, feel that we have much to be thankful for, and believe God is leading and blessing us.—*Colorado.*

APPOINTMENTS

JUNE, 1902

Not in commission last year.

Baird, Corry S., Kausas City, Mo.
 Barnes, Alice S. N., Columbus, Mon.
 Davis, Samuel I., Shenandoah, Penn.
 Pink, George F., Colorado Springs and Colorado City, Colo.
 Fisher, John B., Clear Creek and Baudick Creek, La.
 Fraser, Arthur E., Coal Creek, Colo.
 Irvine, J. B., Jr., Los Angeles, Cal.
 Kokjer, Jordan M., Cowles, Neb.
 Lewis, Daniel M., Welsh, La.
 Locke, Robert L., North West, Ga.
 Merritt, W. C., Evangelist in Wash.
 Olsen, Marten, Hoboken, N. J.
 Packard, H. P., Gillett, Colo.
 Quattlebaum, Wilkes II., Arabi, Ga.
 Smith, Edward L., Iona, Condon and vicinity, So. Dak.
 Smith, Green N., Sibley District, Ga.
 Taylor, Mrs. S. E., Littleton, Colo.
 Thayer, O. F., Wardner, Idaho.

Re-commissioned.

Alderson, John, Winfred, So. Dak.
 Andrews, Ernest, Bakersfield, Cal.
 Axtell, Archie G., Trenton, Neb.
 Baker, George, Christopher, Wash.
 Bartholomew, N. O., South Denver, Colo.
 Baskerville, Mark, West Spokane, Wash.
 Boyd, Andrew G., Kirkland, Wash.
 Burdette, Miss Ella, General Missionary work in Mo.
 Byrons, E. H., New Smyrna and Oak Hill, Fla.
 Campbell, Charles, Key West, Fla.
 Carroll, William L., Dallas, Texas.
 Chamberlain, Horace W., Priest River, Idaho.
 Cleveland, H. C., Lusk and Manville, Wyo.
 Cooley, Canfield T., Tolt, Wash.
 Cooley, H. G., Los Angeles, Cal.
 Crabtree, Allan, Sherman, Texas.
 Cross, Rowland S., Dawson, Minn.
 Davies, James, Worthing, So. Dak.
 Davis, Daniel S., Ocoee, Fla.
 Dick, Jeremiah M., Hubbard, Ore.
 Doty, Micajah, Redstone, So. Dak.
 Doyle, Amos A., La Mesa and Lemon Grove, So. Cal.
 Dreisbach, Charles H., Lake Preston, So. Dak.
 Edwards, Jonathan, Pendleton, Ore.
 Ellis, J. Lincoln, Willow Springs, Mo.
 Eugstrom, Alfred P., Athens and Spencer Brook, Minn.
 Erwin, Birney J., Douglas, Wyo.
 Farr, John T., Columbus, Ga.
 Fisher, Jesse L., Curtis, Neb.
 Foster, Frank, St. Louis, Mo.
 Foust, Joseph D., Tidmore, Ala.
 Fulkerson, Frank, Yampa, Colo.
 Garlik, Andrew, Duquesne, Penn.
 Gilmore, William C., Valley Springs, So. Dak.
 Gilpatrick, Howard, Hope, No. Dak.

Haiues, Oliver S., Pataha City, Wash.
 Harris, Harry R., Hot Sulphur Springs, Colo.
 Harris, T. B., General Missionary in Ga.
 Hoyt, James P., St. Petersburg, Fla.
 Hubbard, William B., Webster, So. Dak.
 Hullinger, Frank W., Hayden, Colo.
 Johnson, B. O., Du Bois, Penn.
 Jones, James L., Columbia, So. Dak.
 Kindred, George, West Seattle, Wash.
 King, Christopher C., Almon, Buford, Braswell and Huff, Ga.
 Lange, J. G., General work in Okla.
 Lawson, H. M., Pomona, Fla.
 Leeds, Paul, General Missionary in La.
 Lewis, J. M., Carrier, Okla.
 Lockwood, John W. II., Edmonds, Wash.
 Long, Samuel, Dundee, Ala.
 Loomis, Eli R., Olympia, Wash.
 Loveless, E. J., Lofty, Ala.
 MacLunes, James S., Okarche, Okla.
 McKinney, Samuel T., St. Louis, Mo.
 Marsh, Byron F., Mt. Dora and Tangerine, Fla.
 Merrick, Solomon G., Coconut Grove, Fla.
 Milstead, Charles, Lightwood and Deatsville, Ala.
 Morgan, Richard J., Tampa, Fla.
 Morse, Morris W., Ferndale, Wash.
 Morton, George F., Brainerd, Minn.
 Naylor, J. W., Vining, Okla.
 Neilan, Joseph D., Granby, Mo.
 Nelson, A. P., General Missionary in North West.
 Newton, Howell E., Stratham, Ga.
 Nichols, J. H., Alpha and Park, Okla.
 Noble, Mason, Lake Helen, Fla.
 Owen, Edward P., Manchester, Okla.
 Owens, Edmund, Mullan, Idaho.
 Parker, John J., Kearney, Neb.
 Parker, L. B., General work in Okla.
 Parks, William U., Spearfish, So. Dak.
 Pease, William P., Leavenworth, Wash.
 Pederson, Jens, General Missionary in Minn.
 Perry, Augustus C., Dawsonville, Weir and Gainesville, Ga.
 Peterson, Carl E., East Orange, N. J.
 Phillips, C. H., Jamestown, No. Dak.
 Pope, G. S., Field Missionary in So. Dak.
 Pound, W. M., Baxley, Rich and Surrency, Ga.
 Reid, Francis W., Paso Robles, Cal.
 Rogers, Osgood W., Medford, Okla.
 Ruddock, Charles A., Lambertson, Minn.
 Self, William O., Holley, Fla.
 Stallings, J. J., Tarentum and Catalpa, Ala.
 Storm, Julius E., Plymouth, Neb.
 Strange, William L., New Plymouth, Idaho.
 Stutson, H. H., Perham, Minn.
 Thing, Milo J. P., Lake Benton, Minn.
 Totusek, Vincent, Begonia, Va.
 Townsend, Arthur C., Ravenna, Neb.
 Townsend, Stephen J., Avon Park, Fla.
 Wege, Edward D., Port Angeles, Wash.
 Weatherwax, Franklin W., Eden and Melbourne, Fla.
 Wheeler, Charles T., Kansas City, Mo.
 Woodcock, Thomas J., Elk Point, So. Dak.

RECEIPTS

JUNE, 1902

For account of receipts by State Auxiliary Societies, see pages 168 to 170.

MAINE—\$151.41; of which leg-
acy, \$105.88.

Alfred, by J. M. Akers.....	8 02
Bangor, Estate of Nancy P. D. Wyman, by C. B. Wyman, Ex.	105 88
Bar Harbor, by E. B. Mears..	15 00
Cape Elizabeth, First, by Rev. W. G. Pudgefoot	3 00
Portland, Williston Ch., by A. L. Burbank	16 01
A Friend, by Rev. W. G. Pudgefoot	1 50
Wells Beach, Mrs. A. S. Healey	2 00

NEW HAMPSHIRE—\$634.71; of
which legacies, \$598.92.

Atkinson, Estate of A. L. Page, G. A. Page, Ex., by A. B. Cross, Treas. N. H. H. M. Soc.	298 92
Goffstown, by D. Grant.....	7 00
Hillsboro Bridge, I. Dutton..	1 00
Littleton, Y. P. S. C. E., by J. L. Davis	5 00
Milford, Estate of Abel C. Cros- by, by J. E. Foster, Ex....	300 00
Northwood, Miss M. O. Cate..	90
Orfordville, Mrs. R. L. Pierce..	45
Peterboro, Union Ch., by T. A. Tarbell	11 44

F. C. I. and H. M. Union,
Miss A. A. McFar-
land, Treas.\$5 00
Keene, Primary S. S.
of the Second..... 5 00

VERMONT—\$388.25.

Vermont Dom. Miss. Soc., by J. M. Cushman, Treas.....	185 88
Peacham, by L. C. Bailey....	18 00
Springfield, Miss A. Albee, by Rev. A. C. Ferris.....	2 00
Vergennes, by A. Ross.....	10 00

Woman's H. M. Union,
Mrs. C. H. Thomp-
son, Treas.:

Barre	\$16 00
Barton, A Friend	5 00
W. H. M. S.....	10 00
Bennington, North	5 00
Bethel	5 00
Brandon	10 00
Burlington, College St.	10 00
First, W. Assoc.....	10 00
Cabot	5 00
Dunmerston, Ladies..	6 00
Enosburg	10 00
Fair Haven, Ladies'	
Union	1 79
Greensboro	9 43
Newbury	10 00
Randolph, Cen. Y. P. S. C. E.....	5 00
Rupert	8 90
Rutland, West	5 00
Stowe	1 00
Strafford, Ladies'	
Benev. Circle.....	8 00
Waterville	6 25
Windsor	25 00

172 37

MASSACHUSETTS—\$4,245.61; of
which legacies, \$3,280.58

Mass Home Miss. Soc., by Rev. E. B. Palmer, Treas.....	5 00
Amherst, L. D. Hills.....	25 00
Boston, H. Fisher.....	250 00
Bedham, Estate of Annette W. Cook, by J. O. Yatman, Ex..	480 58
Fitchburg, Rollstone S. S., by K. G. Keyes.....	4 68
A Life Member	3 00
Gilbertville, Young People's Mis- sion Circle, by C. F. Hitch- cock, special	20 00
Haydenville, by C. D. Waite...	9 94
Holyoke, First, by A. N. Smith	42 05
Hopkinton, by J. C. Adams....	31 11
Marlboro, Legacy of David B. Goodale, by D. Goodale, Ex.	300 00
Northbridge, Estate of Mary A. Batchelor, by E. Whiton, Ex.	2,000 00
Petersham, A. S. D.....	100 00
South Hadley Falls, "In His Name"	10 00
Southampton, by H. G. Healey	54 25
Ware, Silver Circle, by H. S. Hyde	10 00
Worcester, Estate of E. K. Farnsworth, by T. L. Nel- son, Esq.	500 00

Woman's H. M. A., Miss
L. D. White, Treas., for
Salary Fund

10 00

RHODE ISLAND—\$57.92.

Bristol, First, by P. Skinner..

57 92	CONNECTICUT—\$5,794.17; of which legacies, \$4,629.82.
185 88	Miss. Soc. of Conn., by J. S. Ives
18 00	18 76
	Branchford, Estate of Abigail Highmore, by Rev. T. S. Devitt, Ex.
	510 00
	H. G. Harrison
	10 00
	Bridgeport, Second, by O. H. Brothwell
	50 00
	Bristol, Estate of Calista B. Norton, by R. A. Potter, Ex.
	4,119 82
	Burnside, M. J. Elmore.....
	5 00
	Connecticut, A Friend.....
	10 00
	Ellington, by J. M. Talcott...
	111 87
	Granby, South Ch., by C. P. Loomis
	25 00
	Hartford, Farmington Avenue, by G. H. Stoughton to const. A. L. Shipman and Miss L. M. Burt L. Ms....
	99 48
	Warburton Chapel S. S., by J. C. Hills
	21 13
	Huntington, by F. H. Wells..
	23 00
	Ivoryton, by N. D. Miller.....
	19 15
	Jewett City, Second, by R. G. Brewster, Jr.
	38 19
	Lisbon, Hewent Ch., by C. D. Bromley
	6 25
	Meriden, Center Ch., by W. F. Smith
	50 00
	Milford, First, by F. J. Bos- worth
	2 00

New Britain, S. S. of the South, by E. H. Case.....	15 00	Glen Ridge, add'l., by M. G. Belloni.....	2 00
Y. P. S. C. E. of the South Cong. Ch., by D. N. Camp.	4 25	Jersey City, Waverly Ch., by W. P. Roberts.....	20 00
D. N. Camp, to const. P. K. Rogers a L. M.....	50 00	Little Ferry, German Evan. Ch., by Rev. W. F. Barny.....	6 00
New Hartford, North Cong. Ch., by F. B. Jones.....	35 00	Newark, First, by I. R. Dunham	20 18
New Haven, Ladies' H. M. Soc. of the First Ch. of Christ, by M. E. Mersick.....	250 00	Newfield, Estate of C. G. K. Willey, by W. P. Edgerton..	136 55
Humphrey Street Ch., by E. E. Mix.....	43 60	Orange Valley, by G. E. Spot- tiswoode.....	43 00
Norwalk, Central Union, King's Daughters, by Rev. C. W. Shelton.....	8 75	Vineland, by C. F. Smith.....	3 10
Putnam, Second, by E. M. Cor- bin.....	29 32	Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.:	
Salisbury, by E. S. Chapin...	8 22	Newark, N. J., Belleville Ave- nue.....	10 00
South Norwalk, First, by E. Beard.....	146 38	PENNSYLVANIA—\$155.02.	
Stratford, S. S., by J. A. Mal- lett.....	10 00	Horatio, by Rev. I. Thomas...	3 18
Vernon Centre, by W. C. Driggs	16 50	S. S., by Rev. T. Y. Evans...	2 00
Windsor, Y. P. S. C. E., by A. L. Hubbard.....	7 50	Johnstown, by J. E. Wilson...	6 50
Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.:		Philadelphia, W. H. Wana- maker, for Cuba.....	100 00
Suffield, Ladies' Aid Soc. for Salary Fund.....	\$30 00	Warren, Swedish Beth. Ch., by Rev. F. Nilson.....	3 32
West Haven, First, by Mrs. T. B. Oliver, for Salary Fund.....	10 00	Welsh Hill, Bethel S. S., by I. Morgan.....	3 82
Pomfret, by Miss O. Mathewson, for Sal- ary Fund.....	10 00	Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.:	
	50 00	Philadelphia, Central Ch....	36 20
NEW YORK—\$1,340.42; of which legacies, \$435.00		MARYLAND—\$6.00.	
Brooklyn, Estate of H. G. Combes, by O. F. Hibbard, Trustee.....	187 50	Frostburg, by Rev. G. W. Moore	6 00
Central Ch., by F. O. Edger- ton.....	665 15	VIRGINIA—\$12.00.	
Puritan S. S., by A. J. Young.....	22 08	Falls Church, First, by A. C. Korebeck.....	12 00
South Cong. Ch., Mrs. Alice C. Crowell, special.....	50 00	GEORGIA—\$2.00.	
Hopkinton, Legacy of C. A. Laughlin, by V. A. Chitten- den, Ex.....	47 50	White's Chapel, by W. D. White	2 00
Lebanon, by A. Seymour.....	2 44	ALABAMA—\$5.00.	
Newark Valley, by Mrs. H. Winship.....	16 34	Phoenix City, Bethany Ch., by Rev. W. D. White.....	5 00
New York City, Legacy of Mrs. J. C. Hopkins, by N. S. Spencer, Ex.....	200 00	LOUISIANA—\$2.92.	
Broadway Tabernacle S. S., by C. W. Eckardt.....	25 00	New Orleans, Straight Uni- versity, by E. C. Little.....	2 92
North Cong. S. S., by Rev. W. H. Kephart.....	50 00	ARKANSAS—\$5.00.	
A Friend, \$25; A Friend for work in Cuba, \$10.....	35 00	Rogers, S. S., by Rev. G. G. Perkins.....	5 00
North Lawrence, Miss A. Wil- liams.....	5 00	FLORIDA—\$38.00.	
Syracuse, Y. P. S. C. E., Dan- forth, by H. P. Bailey.....	5 00	Key West, First, by Rev. C. A. Campbell.....	21 00
West Winfield, Immanuel Ch., by G. A. Boufoy.....	14 50	Mt. Dora, First, and Tangerine Ch. of Christ, by Rev. B. F. Marsh.....	5 00
Woodhaven, First, by S. Stuart	14 91	Woman's H. M. Union, Mrs. E. W. Butler, Treas.:	
NEW JERSEY—\$254.16; of which legacy, \$136.55.		Mt. Dora.....	\$10 00
Dover, Bethlehem Scand. Ch., by Rev. J. A. Dahlgren....	2 33	Orange City.....	1 00
Elizabeth, First, by T. H. Ben- ton.....	11 00	Mrs. Herrick.....	1 00
			12 00
		TEXAS—\$25.00.	
		Dallas, First, by T. T. Hollo- way.....	20 00
		Young People's Miss. Army of the Grand Avenue Ch., by M. Kleindenst.....	5 00
		OKLAHOMA—\$26.33.	
		Antrim, Lawn View Ch., by Rev. H. E. Probert.....	5 00
		Cashion, First, \$1.50; Deer Creek, \$1.25, by Rev. F. Pey- ton.....	2 75

Guthrie, Harmony Ch., by Rev. H. A. Hammer	5 00	Tintah, by Rev. W. F. Trussell	3 00
Okarche, by Rev. J. S. MacInnes	5 00	Winona, Scand. Ch., by Rev. B. B. Sather	1 50
Perkins, First, by Rev. C. J. Rives	1 32	Woman's H. M. Union, Mrs. A. W. Norton, Treas.:	
Springdale, by Rev. W. H. LeBar	7 26	Appleton	\$5 00
[Erratum: Cashion, Okla., First, \$21.50, should be Cashion, First, \$15.50; Deer Creek, \$6, erroneously acknowledged in March receipts.]		Austin	17 95
TENNESSEE—\$20.00.		Benson, S. S.	1 95
Nashville, Union Ch. Fisk University, by H. H. Wright	20 00	Big Lake	3 00
OHIO—\$98.02.		Duluth, Pilgrim	6 76
Bellevue, Mrs. C. E. Boise, ...	20 00	"Young Ladies in Council"	10 00
Gomer, Welsh Ch., by E. B. Watkins to const. L. Jones and L. M.	65 00	Excelsior	5 00
Oberlin, W. M. Mead	10 00	Fair Oaks, Y. P. S. C. E.	1 40
West Millgrove, by W. L. Ketcham	3 02	Little Falls	10 00
INDIANA—\$9.55.		Mantorville	5 00
Received by Rev. E. D. Curtis, Miller	6 50	Marletta	2 00
Portland, Liber Mem. Ch., by Rev. W. H. Conner	3 05	Minneapolis, Fifth Ave. S. S.	5 75
MISSOURI—\$83 35.		First	42 00
Kansas City, Genesee and Hope Miss., by Miss E. Burdett	4 00	S. S.	15 00
Republic, by Rev. J. W. Eldred, St. Louis, Immanuel Ch., by Rev. M. J. Norton	10 00	Plymouth	53 66
Mem. Ch., by Rev. F. Foster, Hope Ch., by J. M. Campbell	11 75	Lyndale	23 85
Sedalia, Second, by Rev. A. Breck	5 00	Y. P. S. C. E.	6 50
Springfield, First, by Rev. H. P. Douglass	37 50	Oak Park	4 50
MICHIGAN—\$8.00.		Pilgrim	3 00
Kalamazoo, Y. P. S. C. E. of the First, by Miss E. F. Low	8 00	Missionary Union	10 03
WISCONSIN—\$12.63.		Moorhead	10 00
Butternut, by Mrs. D. W. Emerson	1 58	New Ulm	7 39
Clear Lake, Swedish Ch., by Rev. L. G. Lance	2 55	Paynesville	3 00
Clintonville, Scand. Ch., by Rev. F. O. Anderson	7 50	Randall	2 00
Curtis, German Zion Ch., by Rev. John Schaerer	1 00	Rochester	40 00
IOWA—\$40.08.		St. Paul, St. Anthony Park	10 00
Iowa Home Miss. Soc., by J. H. Merrill, Treas.	40 08	Plymouth	10 00
MINNESOTA—\$650.25.		Pacific, Y. P. S. C. E.	10 00
Received by Rev. G. R. Merrill, Minneapolis, Pilgrim (in part)	\$61 41	Park	13 65
Plymouth	58 34	Sauk Centre	11 15
St. Paul, Park	43 88	Sherburne	3 00
Crookston, First, by W. E. Slocum	5 80	Jr. C. E.	2 00
Dexter, by Rev. P. Winter	25 00	Spring Valley, S. S.	2 27
Minneapolis, Park Avenue, by O. E. King	17 51	Waseca	4 00
Scands., by Rev. J. F. Osterstein	2 60	Winona, First	75 00
New Richland, Easter offering, by Rev. H. W. Johnson	10 40		\$435 81
		Less expenses	15 00
			420 81
		KANSAS—\$1.60.	
		Sycamore, Rev. A. L. Gundy	1 00
		NEBRASKA—\$86.25.	
		Aten and Crofton, by Rev. W. T. Williams	4 00
		Avoca, First, by Rev. J. H. Bennett	5 50
		Chadron, by Rev. J. H. Andress	40 00
		Danbury, by Rev. H. C. Halbersleben	2 50
		Hayes Co., \$5.17; McCook, \$8.07; German Chs., by Rev. M. E. Eversz, D.D.	13 24
		Lincoln, First German Ch., by Rev. G. L. Henkelmann	4 26
		By Rev. J. E. Swanson	1 50
		Sargent, by Rev. J. H. Helsler	15 25
		NORTH DAKOTA—\$34.75.	
		Crary, Grand Forks Conference, by Rev. D. T. Jenkins	10 00
		Sanborn, Central Ch., by Rev. U. G. Rich	18 75
		Woman's H. M. Union, No. Dak., Mrs. J. M. Fisher, Treas.:	
		Cooperstown	\$2 00
		Crary	4 00
			6 00

SOUTH DAKOTA—\$200.64.

Received by Rev. W. H. Thrall, Dover	53 00
Elk Point, Ch., \$17; S. S., \$5.25; by Rev. T. J. Wood- cock	22 25
Java, St. John's German Ch., by Rev. H. Baumann	5 00
Lake Henry and Drakola, by Rev. P. B. Fisk	1 50
Lebanon, First, by Rev. E. P. Swartout	2 56
Parkston, German Conference, by Rev. M. E. Eversz, D.D.	21 33
Scotland, German Ch., for Debt, by Rev. M. E. Eversz, D.D.	24 00
Sioux Falls, German Emanuel Ch., \$9.05; S. S., 95 cents, by Rev. J. Siugle	10 00

Woman's H. M. Union, Mrs. J. P. Clickner, Treas.:	
Brantford	\$15 00
Lead	11 00
Redfield, A Friend ..	10 00
Watertown	25 00

COLORADO—\$59.83.

Cope, S. S., by P. Rasmussen.	2 83
Craig, First, by Rev. H. E. Anderson	3 00
Denver, Olivet Ch., by Rev. S. A. Van Loven	2 00
Flagler and Arriba, by Rev. C. W. Smith	5 00
Hot Sulphur Springs, First, by Rev. H. R. Harris	5 00
Montrose, Ch., S. S. and Y. P. S. C. E., by R. Halley	40 00
Seibert, by Rev. N. H. Haw- kins	2 00

UTAH—\$8.00.

Lehi City, by Rev. L. Thomson.	3 00
Park City, First, by Rev. G. A. Conrad	5 00

CALIFORNIA—\$566.30.

El Paso de Robles and San Miguel, by Rev. F. W. Reid ..	6 20
Los Angeles, Brooklyn Heights Ch., by Rev. F. A. Field ..	10 00
By Rev. A. B. Case	47 10
J. B. Irvine, Jr.	50
Pomona, Pilgrim, by C. M. Stone	481 00
Whittier, Plymouth Ch., by Rev. S. G. Arnett	21 50

OREGON—\$47.02.

Houlton, \$1.56; Yankton, \$6.11, by Rev. C. E. Philbrook	7 67
Huntington, by Rev. J. L. Jones	5 10
Portland, by Rev. D. B. Gray ..	5 00
German Ch., by Rev. J. Fath.	29 25

WASHINGTON—\$16.97.

Received by Rev. S. V. S. Fisher:	
Nora, Swedish	\$4 00
Tacoma, Swedish ...	5 00
	9 00
Everett, First, by Rev. R. B. Hassell	4 47
Kalama, First, by Rev. W. E. Young	1 00
North Yakima, by Rev. H. P. James	2 50

Collection at Woman's Meeting—Annual
Meeting at Syracuse, N. Y., June 4, 1902,
for work in Cuba, \$33.22.

June Receipts:

Contributions	\$5,933 03
Legacies	9,186 75
	\$15,119 78
Interest	2,419 87
Home Missionary...	36 45
Literature	70
	\$17,576 80

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in June, 1902

Cedar Rapids, Ia., W. M. S. of First Ch., by L. R. Munger, two pack- ages and box	\$81 00
Keene, N. H., H. M. S. of First Ch., by Mrs. S. W. Stone, box	16 00
Stratford, Conn., H. M. Sewing Soc., by Mrs. R. M. Bunnell, box	102 00
Washington, Conn., Homeland Cir- cle, by Elizabeth B. Baker, bar- rel	41 25
	\$240 25

*Received and reported at the rooms of the Woman's Home Missionary Association, Boston,
from June 1, 1902, to July 1, 1902.*

Brockton, First Ch. Aux., by Mrs. Martha Kendall, barrel	\$57 67
Cambridge, First Ch. Aux., by Mrs. S. L. Hall, two barrels	122 51
Hinsdale Aux., by George T. Plun- kett, barrel	72 00
Milford Aux., by Mrs. H. W. Day, barrel	52 00
Newport, R. I., United Cong'l Ch. Woman's Ass'n., by Mrs. E. R. Hammett, box	117 00
Providence, R. I., Union Cong'l Ch., by Mrs. Sarah C. Knight, box ..	327 88
Roxbury, Walnut Ave. Ch. Aux., by Mrs. Sarah J. Boyden, barrel ...	64 00
	\$813 06

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in June, 1902. REV. EDWIN B. PALMER, *Treasurer*

Acton, C. E. Society, by Rev. Bernard Copping	\$5 00
Am. Congl. Association, Rent rebate	131 58
Ashby, by C. F. Hayward	14 26
Billerica, by J. F. Bruce	6 75
Boston, Brighton, by L. E. Bates, to const. Mrs. L. P. Travis, George E. Brock and L. E. Bates L. M.'s	97 93

Boston, Hyde, Mrs. Sarah B., Estate of, Discretionary Al- lowance, by Andreas Blume, James M. Lincoln and Benj. E. Bates, Exces.	2,000 00	Monson, by E. F. Morris.	58 16
Boston, Italians, by Rev. H. Ri- voire	10 00	Montague, Turner's Falls, Jr. C. E. Soe, by Mrs. J. L. March, Jr.	3 00
Boston, Roslindale, by Geo. A. Tyzzer	50 00	Newton, Newtonville, by C. O. Tufts	91 27
Boston Roxbury, A friend.	2 00	Northampton, Florence, by Geo. H. Ray	21 20
Boston, Swede Evan., by Au- gust Erikson	16 85	Northboro, by Miss A. A. Adams	36 90
Boston, Union, by Z. A. Norris	31 00	Norwegian Congs., by Rev. C. M. Jacobson	8 20
Brookline, Harvard Members, by Miss Kate Dana for Mrs. May's Italian Work	43 00	Pittsfield, French, S. School, by Rev. P. Elsesser	10 00
Cambridge, Hope, by David Little	12 25	Poles, Proceeds of Tracts, by Rev. V. H. C. Ziegler	2 75
Carver, North, C. E. Soc., by Rev. O. F. Stetson, to const.	30 00	Quincy, Park and Downs, by F. C. Blake	8 47
Mrs. Charlotte E. Cole L. M.	100 00	Rochester, First, by George B. Haskell	16 00
Dalton, Crane, Mrs. Zenas M.	6 68	Rockland, Hicks, Mrs. Anson.	5 00
Dedham, Sunday School, by E. F. Calder	30 92	Sherborn, Pilgrim, by Mrs. D. P. D. Coolidge	15 00
Essex, by Mrs. Mary C. Osgood	10 40	Shrewsbury, by H. Harlow	9 00
Finn Congs., by Rev. A. Groop	7 65	Somerville, Prospect Hill, by Geo. W. Snow	43 69
Finn Congs., by Rev. K. F. Hen- rikson	49 50	Somerville, West, by S. A. Col- lieson	24 11
Framingham, Plymouth, by J. H. Temple	170 00	Spencer, A Friend	40 00
Hale, E. J. M., fund, Coupon Scrip called in	50 00	Springfield, Olivet, by H. A. Stowell	14 25
Hale, E. J. M., fund, Income of Hamilton, by Miss S. R. Safford	19 45	Upton, by B. C. Wood	3 47
Kingston, Mayflower, by Rev. E. M. Bartlett	10 00	Wall fund, Income of	10 00
Lawrence, Armenians, by Rev. W. E. Wolcott, for local Ar- menian Work	50 00	Watertown, Phillips, by Moses Fuller	59 00
Lawrence, Swedes, by Rev. E. Holmblad	7 70	West Newbury, First, by H. M. Goodrich	6 35
Lowell, First, by F. C. Lawrence	5 00	Whitney fund, Income of	200 00
Lowell, John St., by C. W. Morey	45 12	Winchester, First, by Frank E. Rowe	213 64
Lowell, Pawtucket, by J. J. Col- ton	22 45	Worcester, Pilgrim, by Geo. A. Putnam	141 18
Malden, Maplewood, Swedes, by Rev. E. Holmblad	5 00	Worcester, Plymouth, by F. W. Chase	67 69
Medford, West, by H. M. Clapp	31 50	Woman's H. M. Associa- tion, by Miss Lizzie D. White, Treas.	
Melrose, Highlands, by James W. Murray (addl.)	1 00	Grant towards Salary of Miss J. Junek.	
Middleboro, Central, by C. E. Shaw, to const. H. W. Sears a L. M.	38 10	Pole Bible Reader...\$30 00	30 00
		Home Missionary....	\$4,249 42
			80
			\$4,250 22

THE MISSIONARY SOCIETY OF CONNECTICUT

Contributions in June, 1902. WARD W. JACOBS, Treasurer, Hartford

Bridgeport, First, by R. E. Wheeler	\$71 94	Oxford, by Rev. G. L. Schaeffer	2 00
Bridgeport, Second, by O. H. Brothwell	50 00	Staffordville, by Rev. H. M. Vail	4 07
Bridgeport, King's Highway, by F. W. Storrs	6 81	Suffield, First, by W. E. Russell, together with previous con- tributions to constitute Mrs. Clara M. Alderman a Life Member	27 18
Derby, First, by Charles Mar- vin	6 00	Watertown, First, by Geo. N. Griswold	80 00
East Hampton, First, by A. W. Sexton	16 78	Willimantic, by A. C. Everest for C. H. M. S.	24 30
East Hartford, South, by Rev. F. P. Bachelor	10 00	Winchester, by E. B. Bronson.	30 78
Essex, First, by S. J. Tiley	23 55	Windsor, First, by S. H. Barber.	34 50
Exeter, by Charles C. Loomis.	12 40	W. C. H. M. U. of Conn., Mrs. Geo. Follett, Secretary, for Salary Fund	150 00
Georgetown, Swedish, by Fredk Ekstrom	4 00	Suffield Ladies' Aid Society, by Mrs. Ida M. Jones	10 00
Hartford, First, by C. T. Welles	139 50		
For C. H. M. S.	112 82		
Ivoryton, Swedish, by Adolph Palm	5 00		
Jewett City, by Rev. Geo. N. Edwards	1 00		
Meriden, Center, by Wilbur F. Smith	25 00		
Northford, by William Maltby..	17 00		
		M. S. C.....\$727 51	
		C. H. M. S.... 137 12	
			\$864 63

NEW YORK HOME MISSIONARY SOCIETY

Contributions in June, 1902. WILLIAM SPALDING, Treasurer

Buffalo, Fitch Memorial.....	\$11 40	Pitcher	7 64
Camden, Miss Amaretti L. Smith	20 00	Syracuse, Dapforth	7 11
North Collins, Rev. H. L. Burn-	5 00	Wilmington	3 00
ham			
Parishville	10 00		\$64 15

OHIO HOME MISSIONARY SOCIETY

Contributions in June, 1902. REV. J. G. FRASER, Treasurer

Akron, First, by Rev. H. S. Mac-		Cleveland, First, W. M.	
Ayeal, to const. Dea. J. W.		S.	7 20
Kelley L. M.	\$75 00	Columbus, Eastwood,	
Kent, by Mrs. M. G. Thomp-		W. M. S.	10 00
son, Treas.	10 50	Fredericksburg, W. M.	
Marietta, First, by S. L. Gros-		S.	3 00
venor, Treas.	121 50	Hudson, W. A.	7 20
Marietta, First, by S. L. Gros-		Mansfield, First, W.	
venor, Treas. Rainbow Branch	2 80	H. M. S.	27 60
Mt. Vernon, by Henry Cooper,		Marietta, First, C. E.	5 00
Treas.	16 80	Ravenna, W. M. S.	5 00
North Bloomfield, by Miss M. J.			71 60
C. McAdoo	17 00		
Oberlin, First, by A. M. Love-		FOR SLAVIC WORK.	
land, Treas.	35 90	Mt. Vernon, by Henry	
Sylvania, by Earl Harroun,		Cooper, Treas.	\$5 46
Treas.	3 00	Ohio Woman's Home	
Weymouth, by Olive A. Sedg-		Miss. Union, by Mrs.	
wick	5 00	G. B. Brown, Treas.	
		Unionville, S. S., \$5. .	5 00
Ohio Woman's Home Miss.			10 46
Union, by Mrs. G. B.			
Brown, Treas.			
Chatham, W. M. S. . . . \$6 60			\$369 56

MICHIGAN HOME MISSIONARY SOCIETY

Receipts of the Woman's Home Missionary Union of Michigan for June, 1902.

REV. JOHN P. SANDERSON, Treasurer, Lansing

Ann Arbor	\$85 22	Owosso Y. P. S. C. E.	5 00
Cooke	3 00	Port Sanilac	1 25
Detroit, Plym. Y. P. S. C. E. .	5 00	Rodney	2 00
Fort St. Int. Y. P. S. C. E. .	1 00	Roscommon	13 50
Farwell	50	Sandstone Y. P. S. C. E.	7 00
Hancock S. S.	56 00	Prattville	7 70
Helena	2 65	West Adrian	15 00
Highland Station	2 88	White Rock	2 00
Lansing, Plymouth	8 00	Ypsilanti Y. P. S. C. E.	10 00
Leslie 1st	19 00		
2d	4 00		
Lewiston S. S.	13 00	Total	\$263 70

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. NEW HAMPSHIRE

FEMALE CENT INSTITUTION

Organized August, 1864
and

HOME MISSIONARY UNION

Organized June, 1890

President, Mrs. James Minot, Concord.
Secretary, Mrs. M. W. Nims, 87 Concord St.,
Nashua.
Treasurer, Miss Annie A. McFarland, 196
No. Main St., Concord.

2. MINNESOTA

WOMAN'S HOME MISSIONARY UNION

Organized September, 1872

President, Miss Catharine W. Nichols, 230 E.
9th St., St. Paul.
Secretary, Mrs. E. R. Shepard, 2931 Portland
Ave., Minneapolis.
Treasurer, Mrs. A. W. Norton, Northfield.

3. ALABAMA

WOMAN'S MISSIONARY UNION

Organized March, 1877
Reorganized April, 1889

President, Mrs. G. W. Andrews, Talladega.
Secretary, Mrs. J. S. Jackson, Montgomery.
Treasurer, Mrs. E. C. Silsby, Talladega.

4. MASSACHUSETTS AND RHODE ISLAND

While the W. H. M. appears in the
above list as a State body for Massachusetts
and Rhode Island, it has certain auxiliaries
elsewhere.

WOMAN'S HOME MISSIONARY ASSO- CIATION

Organized February, 1880

President, Mrs. Wm. H. Blodgett, 607 Con-
gregational House, Boston.
Secretary, Miss L. L. Sherman, 607 Congre-
gational House, Boston.
Treasurer, Miss Lizzie D. White, 607 Con-
gregational House, Boston.

5. MAINE

WOMAN'S MISSIONARY AUXILIARY

Organized June, 1880

President, Mrs. Katherine B. Lewis, So.
Berwick.
Secretary, Mrs. Emma C. Waterman, Gor-
ham.
Treasurer, Mrs. Helen W. Hubbard, 79 Pine
St., Bangor.

6. MICHIGAN

WOMAN'S HOME MISSIONARY UNION

Organized May, 1881

President, Mrs. I. P. Powell, 76 Jefferson
Ave., Grand Rapids.
Secretary, Mrs. B. M. Cutcheon, 174 Paris
Ave., Grand Rapids.
Treasurer, Mrs. E. F. Grabill, Greenville.

7. KANSAS

WOMAN'S HOME MISSIONARY UNION

Organized October, 1881

President, Mrs. R. B. Guild, 1336 Dillon
St., Topeka.
Secretary, Mrs. M. H. Jaquith, 1157 Filmore
St., Topeka.
Treasurer, Mrs. A. A. Sloo, 1212 W. 13th
St., Topeka.

8. OHIO

WOMAN'S HOME MISSIONARY UNION

Organized May, 1882

President, Mrs. A. E. Thomson, Lorain.
Secretary and Treasurer, Mrs. George B.
Brown, 2116 Warren St., Toledo.

9. NEW YORK

WOMAN'S HOME MISSIONARY UNION

Organized October, 1883

President, Mrs. William Kincaid, 483 Greene
Ave., Brooklyn.
Secretary, Mrs. William Spalding, 1005
Harrison St., Syracuse.
Treasurer, Mrs. J. J. Pearsall, 153 Decatur
St., Brooklyn.

10. WISCONSIN

WOMAN'S HOME MISSIONARY UNION

Organized October, 1883

President, Mrs. E. G. Updike, Madison.
Secretary, Mrs. A. O. Wright, Madison.
Treasurer, Mrs. L. E. Smith, Madison.

11. NORTH DAKOTA

WOMAN'S HOME MISSIONARY UNION

Organized November, 1883

President, Mrs. E. H. Stickney, Fargo.
Secretary, Mrs. Silas Daggett, Harwood.
Treasurer, Mrs. J. M. Fisher, Fargo.

12. OREGON

WOMAN'S HOME MISSIONARY UNION

Organized July, 1884

President, Mrs. F. Eggert, Hobart-Curtis, Portland.*Cor. Sec.*, Mrs. D. D. Clark, 447 E. 12th St., No. Portland.*Treasurer*, Mrs. C. F. Clapp, Forest Grove.

13. WASHINGTON

INCLUDING NORTHERN IDAHO

WOMAN'S HOME MISSIONARY UNION

Organized July, 1884

Reorganized June, 1889

President, Mrs. W. C. Wheeler, 424 South K St., Tacoma.*Secretary*, Mrs. Herbert S. Gregory, Spanaway.*Treasurer*, Mrs. E. B. Burwell, 323 Seventh Ave., Seattle.

14. SOUTH DAKOTA

WOMAN'S HOME MISSIONARY UNION

Organized September, 1884

President, Mrs. F. M. Wilcox, Huron.*Secretary*, Mrs. Margaret Woodcock, Elk Point.*Treasurer*, Mrs. John P. Clickner, Huron.

BLACK HILLS DISTRICT

Mrs. J. B. Gossage, Rapid City.

15. CONNECTICUT

WOMAN'S CONGREGATIONAL HOME
MISSIONARY UNION OF
CONNECTICUT

Organized January, 1885

President, Mrs. Washington Choate, Greenwich.*Secretary*, Mrs. C. T. Millard, 36 Lewis St., Hartford.*Treasurer*, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. MISSOURI

WOMAN'S HOME MISSIONARY UNION

Organized May, 1885

President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis.*Secretary*, Mrs. H. Brinsmade, 29 W. Morgan St., St. Louis.*Treasurer*, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. ILLINOIS

WOMAN'S HOME MISSIONARY UNION

Organized May, 1885

President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park.*Secretary*, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago.*Treasurer*, Mrs. Mary S. Booth, 30 S. Wood St., Chicago.

18. IOWA

WOMAN'S HOME MISSIONARY UNION

Organized June, 1886

President, Mrs. E. M. Vittum, Grinnell.*Secretary*, Mrs. H. H. Robbins, Grinnell.*Treasurer*, Miss Martha D. Stone, 1317 22d St., Des Moines.

19. CALIFORNIA

WOMAN'S HOME MISSIONARY SOCIETY

Organized June, 1887

President, Mrs. E. S. Williams, Saratoga.*Secretary*, Mrs. F. B. Perkins, 600 17th St., Oakland.*Treasurer*, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. NEBRASKA

WOMAN'S HOME MISSIONARY UNION

Organized November, 1887

President, Mrs. M. A. Bullock, 635 No. 25th St., Lincoln.*Secretary*, Mrs. H. Bross, 2904 Q St., Lincoln.*Treasurer*, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. FLORIDA

WOMAN'S HOME MISSIONARY UNION

Organized February, 1888

President, Mrs. S. F. Gale, Jacksonville.*Secretary*, Mrs. W. H. Edmondson, Daytona.*Treasurer*, Mrs. E. W. Butler, Ormond.

22. INDIANA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1888

President, Mrs. M. K. Paine, Elkhart.*Secretary*, Mrs. H. A. Waterman, Terre Haute.*Treasurer*, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. SOUTHERN CALIFORNIA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1888

President, Mrs. Warren F. Day, 949 So. Hill St., Los Angeles.*Secretary*, Mrs. Kate G. Robertson, Mentone.*Treasurer*, Mrs. Katharine Barnes, Pasadena.

24. VERMONT

WOMAN'S HOME MISSIONARY UNION

Organized June, 1888

President, Mrs. Rebecca P. Fairbanks, St. Johnsbury.*Secretary*, Mrs. C. L. Smith, 159 Pine St., Burlington.*Treasurer*, Mrs. C. H. Thompson, Brattleboro, Vt.

25. COLORADO

WOMAN'S HOME MISSIONARY UNION

Organized October, 1888

Hon. Pres., Mrs. J. W. Pickett, Whitewater.*President*, Mrs. E. R. Drake, 18 Mack Block, Denver.*Secretary*, Mrs. Addison Blanchard, 3023 Downing Ave., Denver.*Treasurer*, Miss I. M. Strong, 3127 Humboldt St., Denver.

26. WYOMING

WOMAN'S MISSIONARY UNION

Organized October, 1888

Reorganized December, 1892

President, Mrs. J. A. Raner, Cheyenne.*Secretary*, Mrs. W. L. Whipple, Cheyenne.*Treasurer*, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. GEORGIA

WOMAN'S MISSIONARY UNION

Organized November, 1888

New Organization October, 1898

President, Miss M. L. Graham, Savannah.*Secretary*, Miss Jennie Curtis, McIntosh.*Treasurer*, Miss Mattie Turner, Athens.

28. MISSISSIPPI

WOMAN'S MISSIONARY UNION

Organized April, 1889

President, Mrs. C. L. Harris, 1421 31st Ave., Meridian.*Secretary*, _____
Treasurer, Mrs. L. H. Turner, 3112 12th St., Meridian.

29. LOUISIANA

WOMAN'S MISSIONARY UNION

Organized April, 1889

President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans.*Secretary*, Mrs. Matilda Cabreré, 2419 Conti St., New Orleans.*Treasurer*, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. ARKANSAS, KENTUCKY AND

TENNESSEE

WOMAN'S MISSIONARY UNION OF
THE CENTRAL SOUTH ASSO-
CIATION

Organized April, 1889

President, Mrs. Ella S. Moore, Box 8, Fisk University, Nashville, Tenn.*Secretary*, Mrs. J. E. Smith, Chattanooga, Tenn.*Treasurer*, Mrs. J. C. Napier, Nashville.

31. NORTH CAROLINA

WOMAN'S MISSIONARY UNION

Organized October, 1889

President, Mrs. O. Faduma, Troy.*Secretary and Treasurer*, { Miss M. E. Newton, Lincoln Academy, King's Mountain.

32. TEXAS

WOMAN'S HOME MISSIONARY UNION

Organized March, 1890

President, Mrs. Eunice Heflin, Sherman.*Secretary*, Mrs. Donald Hinckley, Dallas.*Treasurer*, Mrs. A. Geen, Dallas.

33. MONTANA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1890

President, Mrs. V. F. Clark, Livingston.*Secretary and Treasurer*, { Mrs. W. S. Bell, 611 Spruce St., Helena.

34. PENNSYLVANIA

WOMAN'S MISSIONARY UNION

Organized June, 1890

President, Mrs. C. F. Yennie, Wilcox.*Secretary*, Mrs. C. A. Waid, Ridgway.*Treasurer*, Mrs. D. Howells, Kane.

35. OKLAHOMA

WOMAN'S MISSIONARY UNION

Organized October, 1890

President, Mrs. Finley, Hennessey.*Secretary*, Mrs. Mabel Kenistone, Hennessey.*Treasurer*, Mrs. O. W. Rogers, Medford.

36. NEW JERSEY

INCLUDING DISTRICT OF COLUMBIA, MARYLAND,
AND VIRGINIAWOMAN'S HOME MISSIONARY UNION
OF THE NEW JERSEY ASSOCIATION

Organized March, 1891

President, Mrs. Isaac Clark, cor. 4th and College Sts., N. W., Washington, D. C.*Secretary*, Miss Julia M. Pond, 607 T St., N. E., Washington, D. C.*Treasurer*, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. UTAH

WOMAN'S MISSIONARY UNION

Organized May, 1891

Reorganized December, 1892

President, Mrs. Hemphill, 67 J St., Salt Lake City.*Secretary*, Mrs. L. E. Hall, 78 East First North St., Salt Lake City.*Treasurer*, Miss Anna Baker, 553 East Fifth South St., Salt Lake City.

38. INDIAN TERRITORY

WOMAN'S MISSIONARY UNION

Organized April, 1892

President, _____*Secretary*, Miss Louise Graper, Vinita.*Treasurer*, Mrs. Raymond, Vinita.

39. NEVADA

WOMAN'S MISSIONARY UNION

Organized October, 1892

President, Mrs. L. J. Flint, Reno.*Secretary*, Miss Margaret N. Magill, Reno.*Treasurer*, Miss Mary Clow, Reno.

40. NEW MEXICO

WOMAN'S MISSIONARY UNION

Organized November, 1892

President, Mrs. Coral Sloan, Gallup.*Secretary*, Mrs. H. B. Winston, Albuquerque.*Treasurer*, Miss Louise S. Winston, Albuquerque.

41. IDAHO

WOMAN'S MISSIONARY UNION

Organized May, 1895

President, Mrs. R. B. Wright, Boise.*Secretary*, Mrs. C. E. Mason, Mountainhome.*Treasurer*, Mrs. G. W. Derr, Pocatello.

SECRETARIES OF YOUNG PEOPLE'S WORK

MINNESOTA	{	Young Ladies' Work, Mrs. B. W. Smith, 600 West Thirty-second St., Minneapolis.
		Christian Endeavor Work, Miss Bertha Hanneman, 1816 Portland Ave., Minneapolis.
MASS. AND R. I.		Miss Anna P. Moore, 607 Congregational House, Boston.
MICHIGAN		Mrs. W. J. Gregory, 459 Third St., Manistee.
KANSAS		Miss Harriet Broad, Topeka.
OHIO		Miss M. C. Smith, 840 Doan St., Cleveland.
NEW YORK		Mrs. H. A. Flint, 604 Willis Ave., Syracuse.
NORTH DAKOTA		Mrs. E. S. Shaw, Wahpeton.
OREGON		Mrs. W. D. Palmer, 443 West Park St., Portland.
WASHINGTON		Mrs. W. C. Davie, 423 North N St., Tacoma.
SOUTH DAKOTA		Mrs. Grace Burleigh Mitchell.
ILLINOIS		Miss F. L. Elsom, 224 N. Lombard Ave., Oak Park.
MISSOURI		Miss Katherine Jones, 4337 Washington Ave., St. Louis.
IOWA		Mrs. Charles McAllister, Spencer.
NEBRASKA		Mrs. J. N. Hyder, 1520 U St., Lincoln.
SOUTHERN CALIFORNIA		Miss Phebe Mayhew, 4 Barnard Park, Los Angeles.
VERMONT		Mrs. G. W. Patterson, East St. Johnsbury.
COLORADO		Mrs. Olive Barker, Greeley.
MONTANA		Mrs. H. C. Arnold, 621 Spruce St., Helena.
CONNECTICUT		Mrs. Clarence H. Wickham, Box 645, Hartford, Conn.
NEW YORK		Mrs. Geo. R. Haines, 100 Hodge Ave., Buffalo, N.Y.

SECRETARIES OF CHILDREN'S WORK

MINNESOTA	Mrs. H. S. Baker, 2268 Blake Ave., St. Anthony Park.
MICHIGAN	Mrs. C. R. Wilson, 65 Frederick Ave., Detroit.
KANSAS	Miss Hattie Booth, Newton.
OHIO	Mrs. Effie Morgan, 3880 Euclid Ave., E. Cleveland.
NORTH DAKOTA	Mrs. O. J. Wakefield, Wahpeton.
SOUTH DAKOTA	Mrs. I. Crain, Waubay.
ILLINOIS	Miss Hattie Kline, 713 E. Sixty-third St., Chicago.
NEBRASKA	Mrs. S. I. Hanford, Weeping Water.
SOUTHERN CALIFORNIA	Miss Emily M. Peck, 920 W. Eighth St., Los Angeles.
MONTANA	Mrs. H. B. Segur, Billings.

LITERATURE

ISSUED BY THE

Congregational Home Missionary Society

GENERAL

The Home Missionary, monthly, fifty cents a year.
 Congregational Work, monthly, except July and August, ten cents a year.
 The Annual Report, issued in July.

CHIEFLY HISTORICAL

Origin and Work of the C. H. M. S.
 Work and Claims of C. H. M. S., Dr. S. H. Virgin.
 Genesis of Congregational Home Missions, Secretary Clark
 A Look Forward, Secretary Kincaid.
 A Look Backward, Secretary Clark.
 Open Doors, Secretary Choate.
 The Foreigner, Secretary Choate.
 Story of the Year.
 The City, Secretary Clark.
 The Country, Secretary Kincaid.

FOREIGN WORK AT HOME

Our Slavic Home Missionary Work, Dr. Schauffler.
 The Christian Method of Uprooting Anarchy, Dr. Schauffler.
 Foreign Elements in American Civilization, Dr. Schauffler.
 Slavic Heroines.
 A Bird's-Eye View of the German Work, Dr. Eversz.
 Foreign Map in Colors.
 Foreign Missionary Work at Home.

DIAMOND JUBILEE LITERATURE

Seventy-five Years of Home Missions, Secretary Clark.
 Editorials from the Outlook and from the Congregationalist.
 A Cloud of Witnesses.
 The Church the Spring, Dr. Michael Burnham.

Origin and Impulse of the Home Missionary Movement, Rev. Joseph H. Twichell.
 Congregationalism South and West, Dr. C. I. Scofield, of Texas, and Dr. C. R. Brown, of California.
 Home Missions and the City of the Future, Dr. Josiah Strong.
 What of the City? Dr. C. E. Jefferson.
 Foreign Missions at Home, Dr. F. E. Emrich.
 Woman's Work at the Front, Miss M. D. Moffat.
 Interdenominational Comity, Dr. A. Z. Conrad.
 The Kingdom of Heaven on Earth, Diamond Jubilee Sermon, Dr. Lyman Abbott.
 Evolution of a Home Missionary Church, Rev. W. G. Puddefoot.

CUBAN LITERATURE

Cuba for Christ, Rev. E. P. Herrick.
 Cuba and the Cubans, Mrs. Washington Choate.
 What One Sees in Cuba, Mrs. Washington Choate.

JUVENILE LITERATURE

A Message, A Story, Questions and Recitations, Junior Endeavor.
 How Johnnie Anderson Won the Prize, Story of a Deaf and Dumb Boy.

RALLYING LITERATURE

Boys' and Girls' Home Missionary Army, Rev. G. B. Eastman.
 Why and How Sustain the C. H. M. S.
 Missionary Heroism.
 The Ranch, the Mine and the Lumber Camp.
 Manual for the Preparation of Programs.
 Responsive and Concert Exercises, "Our Land for Christ," "What is That in Thine Hand?" "Thank Offering Service," "The Soldier," "Our Articles of Faith," "Our King," "The Christian Givers' Creed."

MISCELLANEOUS AND STORY LEAFLETS

- Hints and Helps for Old and Young in Home Mission Circles.
 Prosperous Women.
 The Way Out.
 The Work and Claims of the C. H. M. Society.
 The Current Events Club and What Came of It.
 Both Sides.
 The Deacon's Conversion.
 That Box.
 A Basket Secretary.
 She Heard—She Attended.
 Aunt Polly's Endeavor.
 The Alphabetical Roll-Call.
 How Can We Effect More Thorough Coöperation Between Our Various Woman's Organizations and Our Individual Churches?
 "Such As I Have."
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 Have Salt in Yourselves.
 Thanksgiving Ann.
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 Mrs. Gray's Opportunities.
 Kept for the Master's Use.
 Early Recollections of Mormonism.
 A Tithe for the Lord.
 Practical Beneficence.
 Our Thanksgiving.
 Marys and Marthas: or Where Are the Ninety-four?
 Too Many Home Missionary Churches.
 Multiplication of Churches on Home Missionary Ground.
 A More Excellent Way.
 How Shall We Interest the Uninterested?
 Your Side, My Sidé, the Other Side.
 Grammar of Missions.
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 National Prosperity.
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 How We Came to Organize.
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 A Nation's Opportunity.
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 Bible Plan of Giving.
 The Way Out.
 Food for Thought.
 The White Guards.
 What the Deacon Said.
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 Heaven-sent.
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 Clare's Part.
 Mustard Seed and Mountain.
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 A Heavenly Minded Squash Vine.
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 Helen Harrison's Awakening.
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 An Experiment in Systematic Giving.
 A Pull Altogether.
 Somebody is Shrivelling.
 Aunt Parson's Story.
 Three Ways to Preach Benevolence.
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Rev. W. G. PUDEFOOT, South Framingham, Mass.

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Rev. W. B. D. GRAV, Cheyenne, Wyo. Rev. JOHN L. MAILE, Los Angeles, Cal.
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The Home Missionary

Vol. LXXV

SEPTEMBER, 1902

No. 5

Home Missions in Missouri
(Illustrated)

Concluding Addresses at the Annual Meeting

The Rev. Addison Lyman
(with Portraits)

Our Rural Churches in Georgia

New York

Congregational Home Missionary Society

Fourth Avenue and 22d Street

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The Home Missionary

VOL. LXXV

SEPTEMBER, 1902

No. 5

EDITORIAL NOTES

THE last of the good things said at the Annual Meeting in June will be found in this number of the HOME MISSIONARY. Those who may have lost touch with such interests during the summer dispersion are reminded of our offer of the full report in the *Advance Supplement*, sent free to any request received at our office, 287 Fourth Avenue, New York.

THE fuel of interest in any enterprise, whether commercial or benevolent, is the facts relating to it. The fact that large profits are made in any line of business needs only to be known to attract swarms eager for shares. If missions lack support, it is through ignorance of the soul-stirring facts of their success. Why should any Christian who spends a cent a day for a newspaper grudge a cent a week for news, in some such journal as the HOME MISSIONARY, of what Christian men and women through privation and hardship are doing to transform debased communities into clean and wholesome society, and to spread among ignorant and irreligious populations the Gospel of the life eternal?

THAT noble Christian man, Anson D. F. Randolph, of New York, the well-known publisher, who passed away a few years since, displayed on his sign in West Twenty-third Street a motto in Latin that stirred thought in thoughtful minds, and is worthy of lasting remembrance: *In Parvis Potestas* (There is power in little things). True in many points of view, it was peculiarly appropriate to a line of business that he followed largely, as the publisher of many small religious books. This motto might well be prefixed to the list of the literature published by our Society, given on the last two pages of this number of the HOME MISSIONARY. Those interested in missionary work will find this list worth careful reading. In a pamphlet or a leaflet, a sample copy of which may be had for the asking, and costs, when purchased in quantities for circulation, but a cent or less, there is a prolific power that in many a case outruns all previous estimate. Instances of it

could easily be given in which the return in active benevolence has been a thousand fold many times over. All fields must be fertilized for the harvest, and the missionary field quite as much as any. Yet this cheap and efficient fertilizer, which all missionary organizations are careful to provide, can be profitably employed by many more than use it now. Some Christian denominations make an effective use of their own literature that Congregationalists would do well to imitate. "There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want."

THE Proceedings of the Student Volunteer Convention at Toronto, last winter, make a volume of 691 pages, most desirable for every pastor.

The Student Volunteers "World-wide Evangelization" is its title, and "The Urgent Business of the Church" its sub-title. Home Missions are a main branch of this business. The book is sent post paid to any address for \$1.50. It is full of inspiration, both in fact and in thought. Every church should have a copy of it, as seed corn. Address The Student Volunteer Movement, 3 West Twenty-ninth Street, New York.

RECENT psychological studies have profoundly affected the theory of religion, and now bring reinforcement to its practice. Speaking as a psychologist, Professor William James, of Harvard, than whom there is no higher American authority in that science, makes this weighty affirmation, all the more impressive as the conviction of one not classed as "evangelical": "Economically the saintly group of qualities is indispensable to the world's welfare. The great saints are immediate successes; the smaller ones are at least heralds and harbingers, and they may be bearers also, of a better mundane order. Let us be saints-then, if we can, whether or not we succeed visibly and temporally." To which it may truly be added: there is no "if" in the effort; we can if we are resolved. And there is vast encouragement in Professor James's conviction, both for every home missionary and for the humblest of his co-operators.

IN recent letters from the field some items have been noted which deserve mention in a line or two. Here is a Christian Endeavor Society that has contracted for an improvement of the church grounds at an expense of \$50. A pastor has circulated fifty little hand books (such, we suppose, as *The Congregationalist* supplies at five cents a copy) for the instruction of the people in Congregational principles. Several pastors report the

observance of "Decision Day," with the result of bringing numbers of young people into church membership. Another pastor reports that his principle in pastoral visiting is, "as far as practicable to let the faithful alone, although there is always the temptation of a good supper to allure one, and to go among those commonly supposed to be without our influence." Henry Ward Beecher still has successors to his early experience in doing janitor's work for the church, and sometimes the pastor's wife has to help in it.

THE more thoughtful readers of the HOME MISSIONARY hardly need the word we have not said till now of the historical importance of the series of illustrated articles appearing in its pages from month to month in review of our work in its several fields. The series began October, 1901. It will continue till every field of our work has been reviewed, whether in charge of the Congregational Home Missionary Society, or of any of its State Auxiliaries. When completed, it will exhibit a valuable summary of the history, the conditions, and the prospects of our work at the beginning of the twentieth century. The permanent importance of such a record our readers cannot fail to appreciate. Many of them will doubtless regard these articles as well worth some care to preserve them for future reference.

THE desire of the Congregational churches for larger representation and responsibility in the management of their Home Missionary Society brought to pass the amendment to its constitution adopted at Syracuse last June. The churches now have the opportunity to evince the earnestness of this desire by electing the representatives to which that amendment entitles them, viz., three from every State Association or Conference, with one additional for every 5,000 communicants. Of the whole number of these State bodies nearly one-fourth meet this coming October, a larger number than in any other month but May. The opportunity, new as it is, should not be overlooked. An immediate and hearty response now to the unanimous action taken at Syracuse will sound the note of an advance movement that will be followed up in the subsequent months, the encouraging results of which will be apparent in a larger representation of the churches next June.

HOME MISSIONS IN MISSOURI

BY THE REV. ALFRED K. WRAY, D.D., SUPERINTENDENT.

Congregationalism began work in earnest in Missouri at the close of the Civil War. True, the First Church of St. Louis, which has just celebrated its Jubilee, had stood for liberty of thought—for high ideals in religion and government—for several years before. But its influence had by necessity been confined to the city.



ORIGINAL EDIFICE OF THE CHURCH AT
HAMILTON, MISSOURI

Immediately after peace had been declared, and before the smoke of battle had cleared away, the American Home Missionary Society sent ambassadors of the Prince of Peace to preach the Gospel of "good will to men." They came to a State that for more than four years had been in ferment and bitter strife. Society was disorganized, communities were divided, churches broken up, and chaos reigned. They came from the East and the North. This in the minds of many was hated "Yankee land." The missionaries were "Yankees," and came to plant "Yankee" churches. Hence neither the missionary nor his message was wholly welcome. A generation has passed since these pioneers came, and to-day both missionary and church are welcome in every community, and the epithet "Yankee" has been forever dropped.

Over one hundred and twenty-five churches have been organized since 1865, and fully ninety per cent. have been supported by the Home Missionary Society. It is true that many of these first churches have "fallen on sleep." But very few have died of whom it cannot truthfully be said, "Their works do follow them." For while as a propaganda they may have failed, as a leaven of righteousness they have left



HYDE PARK CHURCH, ST. LOUIS

their impress upon the religious life of every community where they were planted. The churches of other denominations have been inspired to higher and better things. Better ministers have preached from their pulpits a more helpful Gospel, and a higher type of Christian living prevails. The most potent agency in breaking up the old, hard, and narrow sectarianism which had held the people in its grip for years, has been the broad evangelical Christian spirit maintained by the home missionary and his church toward all Christians of whatever name. In view of the unbending sec-

tarian spirit which everywhere confronted our first missionaries I find excuse for the much exploited and overworked "common denominator" hobby. Their broad catholicity is doubtless responsible for the death of not a few of our early churches. But it was the inevitable one extreme following another. The normal condition has at last been reached. Congregationalism, which always did recognize and stand for certain definite principles and ideas, now no longer hesitates to affirm them, and is respected for such affirmation. All honor to the pioneers; they wrought righteousness and laid broad found-

CONGREGATIONAL CHURCH AT GRANDIN
MISSOURI



FIRST CONGREGATIONAL CHURCH
HAMILTON, MISSOURI

these churches. Organized twenty-one years ago with less than forty members, to-day, besides the hundreds "born there" who have gone elsewhere to do Christian work, it has a membership of 300. The old frame building in which it was organized has been replaced by one of the best buildings in the city. Two of her sons are in the active ministry, and she furnishes well trained teachers for many of the mission schools of the city. Long since self-supporting, this church is among the largest per capita givers to missions in the State, and has paid back into the treasury of the Home Missionary Society many times what she received.

Of the churches organized in North Missouri in the decade 1865-1875 thirteen abide, and are loyal to the faith of the Pilgrims. The mention of one or two of them must suffice for all.

dations. What has been builded thereon?

In 1865 there were but three Congregational churches in the State. To-day there are fourscore in active existence. In 1865 the entire membership of our churches would probably not exceed 500. To-day it is 10,000. In 1865 there were two churches in St. Louis, to-day there are seventeen, all but four of which have been beneficiaries of the Home Missionary Society. The membership of these churches is nearly 4,000.

Hyde Park (St. Louis) may be taken as a type of



THE REV. ALFRED K. WRAY, D.D.
Home Missionary Superintendent



CONGREGATIONAL CHURCH AT
NEOSHO, MISSOURI

and death it has many times been almost forced to give up. But a special baptism would come and new courage with it. To-day with its more than fifty members its own services are fully sustained, and one or two country missions in the surrounding neighborhood.

Hamilton struggled long against what seemed insuperable difficulties and amidst an unfriendly environment. But in its darkest hours there were always a few who had faith in the Congregational idea and in the future of the church. To-day the modest little house in which for years she worshipped has been replaced by a splendid pressed-brick edifice, modern in arrangements and furnishing. The little band has become nearly one hundred, and a strong power for good in the town and country. She boasts one of the ablest ministers in the State. She has representatives teaching in Christian institutions in no less than three States, and others in college preparing for similar work at home or abroad.

In 1865 there was no Congregational Church in the city of St. Joseph. To-day we have one of the strongest churches in the city with a membership of nearly two hundred and fifty. Her house of worship is one of the finest, not only in the city but in northwest Missouri. St. Joseph is not only one of the largest and most important cities in the State, but also one of the most conservative. For years our church had a hard struggle, and, aside from its able ministry, took a back seat in the affairs of the city, civil and religious. But to-day she is in the very front of every movement and successfully champions every good cause.

In 1865 there was not a single church in Kansas City. To-day there are seven churches with nearly two thousand members. All but three of these churches have been beneficiaries of the Home Missionary So-

Amity for many years after its organization was far from the railroad and composed wholly of farmers. For nearly a quarter of a century it has not only maintained a high standard of Christian living, but has been a cheerful and generous giver to every good cause. In addition to its gifts of money it has given two missionaries to the American Board, and one of its own sons is serving the church as pastor. By removals

ciety. The denomination occupies a commanding position in the city, and our ministers are among the ablest.

In 1865 there was not a Congregational Church in Missouri south of the Missouri River, except in St. Louis. To-day there are twenty-seven in active existence, and every one of these was founded and fostered by the Home Missionary Society. They were most of them far in advance of the railroad, from fifty to one hundred miles from the sound of the locomotive. Most of them were in the section of the State most thinly populated. In consequence, they were small in their beginnings and widely scattered. To attend an Association required a journey of from twenty-five to fifty miles on horseback or in buggy. There were no well defined public highways through forests or prairies, and no bridges across streams. But the fellowship of the churches was not neglected, and concert of action was certain in any denominational movement, as we shall see later on. They were not only strangers to the natives, but often had to meet bitter political prejudices and the still more bitter sectarian spirit.

Of the dozen or more churches organized in this section between 1865 and 1875 scarcely one has failed. They have come up through great trials to positions of strength and influence. The First Church at Sedalia is one of the strongest and best equipped in that city, and out of it has grown the vigorous Second Church. The church at Lamar has built three houses of worship, one of which was totally destroyed by fire. This was replaced by a fine stone building in which it now worships. It has given two missionaries to the American Board, and a State Superintendent to the Home Missionary Society.

Next to Samuel Drury, Drury College owes most to four of these churches, viz., Neosho, Carthage, Pierce City, and Springfield. The home missionary pastors of these churches, together with laymen, located and launched, if they did not originate the college. They have loyally fostered if they did not found it.

The Congregational Home Missionary Society was the first to carry a vital Gospel and a chance for a Christian education to the Highlanders in the mountain regions of the State. It has planted churches and fostered schools among these people remote from railroads and all influences that enrich and brighten life. It has carried the Bread of Life to the spiritually starved. Contact with the refined and cultured men and women who go among these people awakens them from their "Rip Van Winkle" sleep. The most marked and gratifying effect is upon the young, who are stimulated to higher and better things, and eagerly avail themselves of the schools and churches that offer them opportuni-

ties for improvement. These people, from time immemorial, have been accustomed to have preaching "onced" or "twiced" a month, often at longer intervals, and the preachers have been uncultured and uneducated. Even in the small towns along the railroads it is a rare thing for any denomination to have regular preaching every Sunday. Against such customs our churches are a living protest.

In 1895, at the earnest request of the Grandin Lumber and Mining Company, a missionary was sent to their town. Soon a church of less than twenty members was organized. Two other churches—Baptist and Methodist South—had been there for years, but had failed to touch the real life or satisfy the real needs of the one thousand or more employes. In less than three years our church was self-supporting, and was worshiping in the only modern church building in a region seventy-five miles square. It has social and reading rooms, and through the helpfulness of the Company maintains a well stocked library free to whosoever desire to avail themselves of its advantages. A well educated pastor has been on the ground since the day of its organization, and services are sustained through the year. It is a fact that the other churches have been compelled to clean up and paint their buildings, and more modern and better trained men have been secured to preach from their pulpits. Thus the Congregational leaven works, until the whole region has felt the quickening touch of its life.

In 1865 there was not a Christian college in the State worthy the name, save in St. Louis. Our own Drury was the first of such to be established. As already observed, this is truly a child of Home Missions. In the face of no little prejudice and much fierce opposition from inferior schools she has maintained her high standards until every other denominational college has been forced to raise its standards.

In addition to the college there are three Congregational academies maintained by the same constituency in the State. These schools offer opportunity to hundreds of young men and women to fit themselves for spheres of usefulness. By taking the school to the people who for want of means could not go elsewhere for training, a work of inestimable value is being done. Just over the line in Arkansas is our Rogers Academy, the only school of its kind in that State. The course of study of these academies is articulated with that of Drury so as to form a complete educational system. A diploma from any of these academies admits to the freshman class in Drury or any other reputable college. Every one of these schools has been fostered directly or indirectly by the Home Missionary Society. Not infrequently the Principal bears the commission of the Society, and serves as pastor of the local church. A

majority of the students who graduate from these academies are pronounced Christians, and go out not only with well furnished minds, but with well established Christian characters. Thus a constant and cumulative influence reaches an ever-broadening field. Better teachers are furnished for the public schools, and better leaders are furnished to the religious activities of hundreds of communities in the isolated districts of the State.

This is, in brief, a history of home missionary work and influence in Missouri for a generation. Whether it pays or not we leave to others to decide.

At the Annual Meeting

CONCLUDING ADDRESSES

[Our report of the stirring meeting at Syracuse would be seriously incomplete without these extracts from some of the closing addresses, others of which were in part reported in the July number of the HOME MISSIONARY.]

THE HOME MISSIONARY FIELD IN NEW YORK CITY.—On this subject the Rev. Thomas B. McLeod, D.D., of Brooklyn, spoke in part as follows:

Do you ask what Congregationalism is doing in the city of New York? The answer we have to give is by no means flattering. In a population of more than three millions and a half the denomination has in all about thirty-eight churches—big and little—self-supporting and beneficiary—thirteen in Manhattan and the Bronx and twenty-five across the East River. Some of these, however, have hardly the breath of life in them, and hardly deserve to be spoken of as churches. On the Mathattan side of the river there are not more than four Congregational churches able to extend assistance in aggressive work. On the Brooklyn side there are not more than six such churches. This, after sixty years of Congregational history in New York, is not a very encouraging report. One of the last public utterances of the venerable and veteran Dr. Storrs was to the effect that Congregationalism in the city had been marking time, not making progress.

Do you ask us to give an account of our stewardship? We are not in an apologetic mood. We are willing to take our share of the responsibility for the present condition of things. But there are some things we want you to know and remember.

Remember, please, that while there is great wealth in the city, there is very little of that wealth in our Congregational churches. We are a feeble folk when it comes to the matter of silver and gold. * * * Remember, too, that the resources of these churches in the city have been drawn upon in the past for work abroad which seemed to be imperatively necessary. * * * Why have not the New York churches brought forth more fruit after their kind? Why? Partly because they listened to the piteous appeal of the West to be saved from barbarism. Because there were colleges and academies and seminaries needed in the West and the South; because there were churches to be founded and fostered all over the land; because the Gospel had to be preached in the regions beyond. Perhaps it would have been wiser to have kept the money and the men and the women at home, but Congregational Christianity has a way of forgetting itself when it hears the cry of distress.

And one other thing ought not to be forgotten, namely, that a good deal of Home Missionary work is being done by these few giving churches, that does not appear in the records of either the State or National Society. The Broadway Tabernacle has its Bethany; the Church of the Pilgrims its Pilgrim Chapel; the Central Church its Bethesda; the Tompkins Avenue Church its Branch; Plymouth Church its Bethel and Mayflower; the South Church its important mission; the Clinton Avenue Church its two chapels—these various enterprises costing at least \$20,000 a year for their support. Nor is there any record kept that we know of, of the gifts of these churches to general city mission work, to college settlement work, and to the large and ever-increasing number of charitable and philanthropic institutions whose appeals are always dinning in our ears. Moreover, we would have you remember that without lessening our contributions to the National Church Building Fund, we are raising from \$7,000 to \$10,000 a year for local church extension.

And now, friends, in conclusion let me make an appeal to the Congregational churches of the nation in behalf of New York. There is no more needy, as there is no more promising Home Missionary field in this broad land. Think of whole districts, each with a population of from fifty to a hundred thousand souls, having no Protestant church in it, or only one poor struggling chapel! * * * The city is increasing in population at the rate of 150,000 a year, and yet we are employing no more men, giving no more money for this work than we were doing twenty years ago. I would not withdraw a man or withhold a dollar from the work the church is now doing in the West and

the South, but I would direct your attention to the stupendous problem and the urgent need of these vast multitudes in the great metropolis of the country, who are without the Gospel which we can give them if we will. * * *

We need more money. Instead of the \$7,000 which is all your Executive Committee is justified in appropriating, give us \$70,000 a year. You can make no wiser investment of your funds. You can undertake nothing more statesmanlike. Where is this sum to come from? Right out of your pockets where it lies rusting. Compared with some other denominations we are not wealthy, but in these piping times of prosperity there is ability enough in our churches to give ten times as much as they are giving. * * *

One other thing is needed, and that is two or three well endowed, well equipped Congregational plants in the heart of the destitute districts of the city, which shall be hospitals, dispensaries, asylums of rest for the weary, fountains of healing, sources of light, reservoirs of blessing to thousands and tens of thousands of weary, heart-broken, sin-sick souls. We are still discussing the problem of the down-town church. We need not discuss it any more. That problem is settled. The down-town church is gone. It is dead and buried. The self-supporting down-town church is a thing of the past, and will never return. But I believe that there is still enough of the old-time vitality and flexibility and elasticity in Congregationalism to enable it to adapt itself to present conditions. Plant at least one such institution as I have named on either side of the East River—man it with consecrated men and women on fire with missionary zeal and enthusiasm, full of Christian wisdom, and you will reach with the Gospel of hope and salvation multitudes who are now unchurched, and thus go far to solve the vast and oppressive problem of city evangelization.

HOME MISSIONS AS A BUSINESS INVESTMENT.—From a paper on this subject presented by the Rev. T. Calvin McClelland, Ph.D., of Newport, R. I., we have space for only the following extracts:

Missions need the man who makes money. That was the old story. I venture a new one—the man who makes money needs missions. The old idea pictured the missionary as a poor relation who came periodically to one's door asking an alms; he got it for duty's sake. I give you another idea; the missionary is a captain of industry, giving you the opportunity to share in an investment from which there are assured splendid profits. This is our position—Home Missions is no pious mendicant, begging what few coins you can spare, and giving you in

return only its blessing. Home Missions is a stock offered you in good faith, and since it was uttered it has never failed to declare a dividend. And that is no metaphor. My theme bars fine figures. I am talking now, not of spiritual investments or earnings. It is a bit of straight business I have spoken, when I have said that the man who makes money needs missions.

We are not forgetting that the Home Missionary Society exists, not to earn money, but to earn souls. We care infinitely more about making a man right than we do about making a man rich. Ours is a spiritual concern, not an industrial. * * *

But this is no reason why, as we point with something almost like rapture to the beautiful spiritual products of missionary enterprise, we should overlook these handsome residual products, or fail to produce them in our exhibit, as we seek personal interest and investment in our spiritual business. The profits to the social weal, to political intelligence, to industrial prosperity, are as the coke, ammoniacal liquor and coal tar to the maker of illuminating gas, the precipitates which fall down to him who anywhere is concerned in lifting up the light of the Cross in the thick of sin's darkness and damage.

And so I say, while the work of missions needs business men, as truly do business men need the work of missions. It is this I would have you think about—the dependence of industrial prosperity upon missionary endeavor. We claim that the missionary is concerned with commerce. That to commerce he contributes opportunity and direction. That in his wake follow trade, industry and wealth. That by his ministry are discovered those finer personal needs which demand wholesomeness and beauty of environment. That by his ministry are awakened those feelings of brotherhood and social solicitude out of which spring democracy of religion, democracy of education, democracy of political privilege, and eventually democracy of wealth. That by his ministry are provoked those instincts of self-respect, thrift, honor and fair dealing which are the essence of the credit and integrity forming the basis of the industrial life.

The American Board put a million dollars in the Pacific islands. But an average dividend of 60 per cent. per annum in commercial profits has been paid on that investment. Statisticians say that every missionary sent to those islands has created an annual trade averaging \$50,000. And Hawaii alone, whose civilization is peculiarly the result of missionary enterprise, has sent back to the United States in trade more money than has been sent by all our American churches in their world-wide missionary work. In 1900 alone she sent us over \$20,000,000 worth of her stuffs. * * *

In a Southern commonwealth live nearly a million blacks, beside more than a million whites. Forty years ago forty thousand of those whites owned, body and soul, a half million of the fathers and mothers of those blacks. Then came the great change which left the blacks free men, but with naught to feed on but their freedom, and little else in sight but their bankrupt masters. In the year 1900 these freedmen of Georgia had \$14,000,000 of real and personal property to their credit, an average of \$125 for each family. Not a large sum, but remember, it began with nothing but bare hands. And this wealth you will not credit to the National government, which left its new-made citizens to root or die; nor yet again to gifts from the old slave masters, for these had no money to give; nor to their children, who passed proscriptive laws, and allowed the crop-lien system. But you must find the cause of this gain in those gifts which were made to the missionary societies to send to the black that Gospel whose disciple may not be idle, and the industrial school which makes the learner eager for larger things.

* * *

It was in the cement of Christian faith, and by the hands of Christian ministers, that the corner-stones of Harvard and Yale, Williams and Dartmouth, Princeton and Hamilton were laid. And it is in that same cement and by the hand of those in their apostolic succession that the corner-stones of our Western colleges were laid. It is said: "There is scarcely one of these that is not indebted for its birth and early nurture to the missionaries" of the Congregational Home Missionary Society. There are Marietta, Olivet and Ripon, Beloit, Carleton, Wheaton and Iowa, Tabor, Gates, Drury and Washburn, Yankton, Fargo, Colorado and Rollins, Redfield, Pomona and Whitman. Here stands a line of burnished lamps, whose intersecting rays illumine with truth's light the highways of the nation, from where the Ohio rises at the base of those pillars of the republic which beat back the Atlantic surge to where stand those which glitter with the spray of the Pacific sea. They are missionary institutions, conceived, born, nurtured in home missionary enterprise.

What have these, you say, to do with the by-products of our work? In what relation do colleges stand to the industrial prosperity? There is an intimate and vital connection. The college and university are today one of the chief wealth-producers among our American institutions. That commercial field in which the peoples are coming into free competition will be commanded by that nation which brings, not only native sagacity, energy and inventiveness, but also equipment for scientific research.

* * *

The colleges have put capital and captains of it into touch with the resources of the forest, the water-shed, the fields and the mines.

And these are the indispensable agencies of wealth which, side by side with the Church, the missionary society has erected and fostered. It founded these colleges, for the sake of the individual,—that he might discover his function in life; for the sake of the family,—that it might be ennobled; for the sake of the State,—that it might be secure in its liberties; for the sake of the Church,—that it might conserve a reasonable religion, intelligent in faith and practice. But in this endeavor they have given a deeper meaning to the agricultural, industrial and commercial pursuits, have encouraged discovery, impelled invention, loaded our railroads with a richer freightage, and sent across the seas plentiful argosies to return to our citizens with stores of wealth. * * *

[After an eloquent picture of our world-wide industrial expansion, and its indispensable basis in the moral virtues, the speaker continued:]

One evening D'Alembert was dining with Voltaire, when he proposed a discussion concerning atheism. Said Voltaire: "Wait till my servants have left the room; I do not desire to have my throat cut during the night." Now, that is it. Leave religion out of thought and you have left virtue out of practice; leave virtue out of practice and you have paralyzed it. Seek first religious men—producers, consumers, capitalists and workmen, and all the other things will be added unto you.

And here again, I ask you, who shall make this their ministry? Who, indeed, but those men who in a passion for spiritual realities have consecrated themselves to Him whose surpassing message of God's Fatherhood of all men, and man's brotherhood, makes men live for the common weal, which is wealth indeed. These are they who make industrial prosperity a possibility. They supply the architectonic ideas, they lay the basal masonry, and all that other thing,—the democracy of education, the democracy of political privilege, the democracy of wealth, takes shape from their ideas and rises upon their foundation. Simply as a promoter of wealth the missionary society has become a prime necessity in our American civilization; let it fail, and while prosperity may for a time drive forward by reason of its present momentum, the time would come when it too would fail. It is the heart of the great modern movement of production; it is the reconciler of those opposing forces which create, accumulate and distribute wealth.

* * *

What shall a wise man say to these things? What shall he do who has at heart the permanence of economic prosperity? Shall he not

seek to conserve and strengthen those forces which have fostered the higher education of our citizens, the passion for peace and the arts of peace, and the fundamental instincts of self-respect, honor and fidelity? Shall not the wise patriot look with apprehension upon that carelessness, thoughtlessness or meanness, which threaten with hardship and poverty those missionaries who in the city slums, on the rugged mountains, or in the rural districts are doing the pioneer work for the army of industry? Shall not every true American Christian, by deeper interest and more splendid gifts, strengthen the nerve and hand of this great Society, whose brave men have followed our beautiful flag, preaching that religion which is the basis of the financial prosperity by which our fellow-citizens have begun to rear homes of peace, comfort and competence?

POINTS FOR INVESTMENT.—This was the theme of the concluding address by the Rev. John D. Kingsbury, D.D., Superintendent, Salt Lake City. We quote the following portions:

In spite of what men may say regarding industrial development and invention, it still remains true, and will remain true forever, that the mark of the nineteenth century was the larger growth and development of the idea of the brotherhood of man by the cross of our Lord. * * *

There is nothing so beautiful on earth as a river—the rivers of Eden of old, the river of the Eden to come. But you do not see the river starting out from the mountain full-formed, but little drops of water hanging on lichens and mosses, mingling together, fall down between the fern leaves, and the little rills of water percolate down through the rocks and creep toward the valley until the rill becomes a brook, and the brook becomes a stream, and the stream becomes a river, with cities and villages along its banks, and by and by it floats great vessels on its bosom as it flows out to the sea. The river of benevolence is just like that. The children bring their pennies, the widow brings her two mites, the laboring man brings of his earnings as he can, and the rich man gives of his abundance, and so the river grows. O wonderful river of gold!—\$900,000 to the State of California alone, a round million to some of the States in the Middle West, and so on through all the land—I cannot tell how many millions. It has been flowing seventy-six years with ceaseless movement, never for one instant ceasing in its onward course, and every dollar of it, every single penny of it, has been a voluntary gift. There has been no compulsion, but propulsion, the gift of a loving heart from the neighbor over yonder to the neighbor in need.

And then there arose those generations of men and women of whom the world was not worthy. They went in canal boats, in the stage coach, on horseback, on foot, in the prairie schooner, and they preached the Gospel in the little hut of the mountaineer, and in the schoolhouse on the prairie, carrying the Gospel into all realms, carrying the constructive forces of our religion and our education and our civilization, building up citizenship, and establishing commonwealths, and making the nation strong. In the civil war our strongest regiments from the West went from those very places where we did the most and best home missionary work. How wonderful is this stream of gold! It is the stream of love.

You see on the map there that little panhandle of Idaho, 150 miles long and 70 miles wide, reaching up to British Columbia, shut out by the Bitter Root mountains from Montana, shut in by the hills from Washington, shut in to Idaho—there are 15,000 people there. Twenty millions of money have been taken out of that little panhandle in the Cœur d'Alene mines. Do you know, we have not yet passed the primitive work, the pioneer work? I went up those cañons there, where this stream had never touched, and where I found those narrow streets running up those rugged ways, with little shacks and shanties piled all together, and no room for a city to grow, and there were 1,000 miners up yonder, and 1,500 miners here, and there was a den of shame, and there was a saloon, and there was a gambling hell. These miners have a place to eat and a place to sleep, but where shall they go? Nowhere, except into the saloon or dance hall or gambling hell. Is it anything strange that the miners fall away when there is no church of any denomination there, and no work of God going on there? Yet many men complain that the miners are falling into all those sins and habits of degradation. They are not ignorant men; some of them are graduates of colleges, many of them are graduates of our high schools. They are close students of social and political economy. I took it into my heart that those miners should receive the Gospel of the grace of God, and that this stream of gold and this stream of life should touch the Cœur d'Alene. * * *

People say to me when I speak of carrying the Gospel to these miners. "After all, can you do anything with those awfully wicked miners?" Then I tell them about Cripple Creek. There never was such wickedness as in Cripple Creek. I walked along those streets there where I never would have dared to walk in the night, and I saw a beautiful woman there (all women are beautiful), and she had two rooms down in the very heart of that wickedness where she was preaching the

Gospel to those miners. I said to her, "How do you dare to do it?" But it was the safest place in all that region for that woman. She had a body guard of those miners around her whom she had converted to God, and they would lay down their lives for her. They called her "The Angel of Cripple Creek." Our missionary put up a tent there and hung out "Old Glory," and then he had a steel triangle which made a sound like a bell, and he struck the triangle and the miners came up, and he sang to them Gospel songs, and then he asked them into the tent and they were converted. They organized a church and built a house of God. Then a fire came and swept it all away, and they were left with a debt of \$1,700. Just then they received a beautiful letter from a sister church of another denomination (a letter of friendship and comity, you know): "Dearly beloved, we are sorry for your calamity. Of course, you can't go on. We will take your plant and we will carry on your work. Yours in the name of the Master." But they wrote back on the instant, "Dearly beloved, we thank you for your sympathy, but the tent is up, we are singing Gospel hymns, the lumber is ordered for our new church, and we can't retreat. Yours in the love of the Blessed Master." And so they built the church. When I was there they had paid off the \$1,700 debt, all but \$700. I said to them, "It is a pity you should not pay off that \$700." They said, "We have strained every nerve. We have got pledges for \$500, and that is all we can possibly do." I said, "Raise your \$500 and I think somebody will give the balance." A little while after there came a letter saying, "Our \$500 is in the bank. Where is the \$200?" It went by the next mail and the whole debt was swept away. Then they said, "You see that place down there? It is 1,200 feet below us, and we can't get those miners to come up here to worship with us. If somebody would give us a lot we would build a church down there." Well, somebody did give them a lot, and then they started a Sunday-school down there, and had preaching every Sunday. Then they bought a log-house and slicked it up inside, and hung paper on the walls and ceiling, and put a lay preacher in there. They haven't had a cent of missionary money for three years, and last year they gave \$600 to our benevolences and \$253 to home missions. Yet those are the very miners of whom some people say, "Can you do anything with those awfully wicked miners?" * * *

It is wonderful to see what the Lord can do, and what we can do with the Lord, and how brotherhood can be developed even in a mining camp. This work is not singular. My missionaries, your missionaries, our missionaries, are at work now up among those heights leading toward Thunder Mountain where twenty thousand people are wending

their way after gold. Yellow Jack, Clayton, Custer, Blue Bird,—those little towns are being taken one after another, and by and by they will take the citadel itself. Idaho is being transformed by irrigation and mining. The spirit of enterprise is changing the whole West. It is a new West; there is going to be a new realm there. * * *

The grandest sight on the Pacific coast is Mount Rainier, lifting its massive head up into the clouds and above the clouds, 14,000 feet high. Often it is like Moses in the mount and for forty days it cannot be seen of men. It is a beautiful emblem of communion with God, with its white crest illumined, catching the snows of God that it may send down into a thousand cañons streams of living water to reclaim the desert for a hundred miles around. Oh, Church of the living God, go up above the clouds, go up to commune with heaven, but bring down the water of life to go forth in all its healing streams into the desert of sin, to reclaim all the wastes unto God, so that all the land shall be filled with the glory of the Lord like the fullness of the sea. God speed the day, and let all the brotherhood in the cross of Christ—nay, let heaven and earth respond, “Amen and amen.”

Notes from the Field

THORNY GROUND

By a careful study of conditions existing here one can readily understand why people are so careless about their religious welfare. This is not a pleasant place in which to live. The surrounding barren mountains have about the same appearance the whole year. There are no trees in town nor grass plots upon which the children can play. There can be no gardens. Green vegetables are great luxuries shipped from points hundreds of miles distant. Canned goods furnish a large part of the food for most of the people, as may be seen from the countless number of tin cans that adorn many of our back yards.

People do not come to such a place because it is inviting. They come here because it is generally thought to be a good place to make money. The mines work steadily as a general rule, though last pay-day the smallest amount in many a year was paid out. The monthly pay-roll generally amounts to about \$80,000. The money circulates freely. Most of the people come to our town with the avowed purpose of getting possession of as much of this money as possible, and

everything must be subordinate to this one aim. Consequently the spiritual life is neglected in the mad rush for wealth.

A saloon keeper whose children come to our Sunday-school was once a member of the Scotch Presbyterian Church. In their haste to be rich many fall into snares. A neighbor who is engaged in the liquor traffic recently sent a mess of nice fresh game. When I returned the platter, I stopped to talk, as I frequently do. In the course of our conversation he informed me that he had been shot through the knee, and then showed me various scars upon his hands where he had been stabbed. In connection with one of these scars he appeared before the United States Court. Shooting and stabbing affairs are frequent here.

Although a law against gambling was passed by our last Legislature, our town council licenses all sorts of games, and such places are as wide open as ever. The excuse given is that the law is unconstitutional.

In the election of school trustees, or directors, as they are generally called, the vicious element was successful by the use of unfair means. One of the men they elected is reported by competent witnesses to be an ignorant, drunken atheist, from whose mouth there flows a continuous stream of foul language. He helped re-elect the teachers of the children of our town. Church work in a community where such conditions prevail, though terribly needed, is by no means easy. At times we seem powerless and our efforts almost useless. But our little church remembers that Jesus worked on patiently, though the tide of public sentiment was against him, faithfully doing his Father's will, leaving the results with God. This is the aim of the faithful in our little band of Christians. Three mothers with this aim joined our church on confession at the last Communion service.—*Wyoming*.

PINCHING AND PROGRESS

I came to G—— about the first of February, 1902, expecting to find things in working order, but the church had been too long without a pastor, and I had to reorganize and begin at the bottom with everything. I organized with twelve members and went to work. I had no horse or buggy, so tried to travel with a wheel, but the sand and the high winds that prevail here in the springtime were against me. I couldn't get a house to live in, so had to board at \$4 per week. After two months of this I bought enough lumber to build a shanty twelve feet by eighteen, in which we live now. I built it as cheap as possible, just standing the boards up and down, and nailing "bats" over the

cracks and building-paper on the inside. The roof is of boards with tar paper on part of it, and it all leaks when it rains, and some of my books have suffered in the rain. I had to go in debt for the lumber, doors, windows and nails.

In March I organized a church with fourteen members about ten miles southeast of where I live. We have a good Sunday-school there now and expect to build a church there this summer. We now have another good Sunday-school at a point a few miles east of this last mentioned church. Next Sunday afternoon I expect to go to W——, nine and a half miles east of my "place." That means a drive of eight miles between services, and three sermons every Sunday.

The people receive us gladly and are willing to pay to the extent of their ability, but they have no income at all yet, nor will they have until their farms are improved and crops can be grown and harvested. Most of them are in debt for their groceries; so you see why they pay so little for their preacher. They haven't the money to pay with.

These people are trying to get homes for themselves, and are nearly all poor. Nearly all of them suffer for things to eat and wear before the farm produces enough to pay the expenses of running it. The time will soon come when things will change for the better, and the church that can keep her workers in the field in the "pinching" time will have the lead in the better times to come.—*Oklahoma.*

IN THE BEET SUGAR FIELD

[Beet sugar has been so prominent a subject in Congress lately as to give special interest to the following letter from the Rev. Alden B. Case, portions of whose address at our last Annual Meeting on "Our Spanish Speaking People in the Southwest" were published in the July number of the HOME MISSIONARY.]

Almost my entire time during May was occupied in work among the Mexicans of Los Alamitos (15 miles southeast of Los Angeles). Here is located a beet sugar factory which has a capacity of 700 tons of beets daily. The "run," commencing in July, is from four to six months, according to the quantity of beets obtainable. In the region tributary to Los Alamitos there are now 7,000 acres in beets. The labor required in these fields is enormous—seeding, thinning, cultivating, pulling, topping and delivering at the factory. The majority of the laborers are Mexicans. Only a few of these are residents of the village. They come from near and from far. One company of twenty men came all the way from Michoacan, which is one of the most distant states of Mexico. They tell me that they expect to return home in December.

Some of these people find cheap houses to rent in the village, but the most of them live in tents or booths. Groups of these, called "campes," are found here and there, each containing twenty, thirty, or more laborers, some accompanied by their families. These "camps" are located wherever convenient for work, usually near water and under spreading trees. It is in such places that I have met my Mexican people and often partaken of their cordial hospitality.

After the day of labor and the evening meal we would have our brief service. My stereopticon is a valuable help in this kind of work. The Mexicans gathered here are of the roughest class. One out-of-door meeting was interrupted by a scuffle, in which pistols were drawn. An ordinary religious meeting would attract few of them, but the lantern views of Mexico draw everybody, and prepare the way for scenes in the life of Christ and serious words on salvation.

In addition to this work in the camps, Spanish services were held every Sunday at the Congregational church in Los Alamitos. Here I found converts from our American Board Mission in Mexico. Their joy in being sought out by a missionary of their own denomination and having religious services established in their own language was enthusiastic. The Alamitos church had experienced discouragements since its formation three years ago, and has been pressing bravely on with nine American members.

During May twelve Mexicans were received, ten by letter and two on confession. I think heaven was glad to see these Americans and Mexicans shaking hands together around the Lord's table. Neither understood the language of the other, but there was warm Christian fellowship and mutual rejoicing.

OUR SIXTH CHURCH IN CUBA

We came to Matanzas on April 1, 1902, to begin a new work. Three denominations had preceded us in this city of nearly 40,000 people, but none of them had established themselves in Versalles, the northern ward. It has the reputation of being the most fanatical of any of the "barrios" of this eminently Catholic city. Other denominations had held services here, but had abandoned them. We secured a spacious and attractive house, commanding a fine view of the harbor, and with a large front room for chapel uses. We had a very auspicious opening. Over two hundred persons attended, the different churches, through their pastors, giving us a cordial welcome.

Sunday-school and preaching services have been held regularly since then with much to encourage us. The priest opposes us vehe-

mently and keeps many ladies from attending. We have the names of over fifty children on our Sunday-school list and the attendance has been good in pleasant weather.

Another encouraging fact is the attendance of so many young people. They seem teachable and receptive. A number are candidates for church membership.

A number of Cuban Protestant girls are nurses in the hospital near by. Six or more have been organized into a choir, which adds greatly to the attractiveness of the services. They meet weekly for rehearsal.

A series of extra meetings has recently been held with an attendance of from sixty to ninety. A number gave in their names as candidates. Our mission has been brought before the people, and a spirit of inquiry awakened.

Matanzas, though now in a sad economic condition, is destined to be a city of great importance, second only to Havana. Its scenic attractions, superb climate, the fact that it is the center of the sugar industry, all conspire to make it a city with a bright future. We have found a few of our Tampa members there and already have the nucleus of a church in sight. We feel that we are needed in this "barrio" of 4,800 people, where no other evangelical church is at work, and confidently expect to see the success of our work.

AN EVANGELIST'S FIELD

In the two years on these sand hills of Nebraska I have seen many sides and ups and downs of frontier life. When crops are prospective, then the spirits and religious life of the people are up, and one can preach God's love and mercy, and onward progress seems imminent. But let the hot winds come, or grasshoppers, and an epidemic of discontentment arises, and the people seem to forget the charity, love and mercy of God, and preaching is up-hill work. It seems to me this work among ranchmen must, at least for many years, receive largely from the Home Missionary Society, because, as the children on these ranches grow up, Christian parents feel the need of moving away, so that the children may have educational and social advantages. Usually an irreligious family takes their place. So you see the work is largely evangelistic, and yet essential.

AT HOME

I arrived on this field January 29, and started work the same evening. We have a new church organized in V—— of eight members. It was organized March 23d.

As I write this I am sitting in what has been my home for nearly

three months. It is a cellar, or "dug out." It has four clay walls and a clay floor. But there are worse places, especially on a cold day.
—*North Dakota.*

A FULL HOUSE

We finish the quarter in our new home, "one of the finest church properties and parsonages in Florida," with our debts practically paid, including cost of moving and repairing church (except a \$500 loan from the Congregational Church Building Society, which we expect to repay within five years). I doubt if there be another church in the United States which within a year has trebled its membership, repaired its church edifice, and built a parsonage, paying all debts. Our services have been better attended this quarter than ever before in the history of the church. The house has usually been full, sometimes crowded, and the interest has been marked.

The main hindrances in our work have been and are the division of the community needlessly into seven churches, all dependent, and the denominationalism and sectionalism which still prevail, with the usual apathy and indifference of many.

BY A FEW

Owing to the energies of a few earnest workers this little church has become the center of the neighborhood life. We call it "the neighborhood church." Almost all that happens socially or beneficially springs from the church and is considered a church affair. It is a center for the young people, and last winter we had a cooking class taught by the head of the Domestic Science Department of the State University and a whittling class by a young man from the Mechanical Engineering Department. A branch of the city library has been started, by which we are enabled to circulate about forty books a month, mostly among the boys and girls. A branch also of the Penny Provident Fund of New York has had over \$100 of deposits from the children's savings. These things have been beneficial in themselves, and have been means of holding interest for the more spiritual work. There has been much encouragement during the year in the interest of both old and young, the increased attendance, the additions to the church, and especially in the development of some who have had no interest in nor knowledge of Christian truth. Twenty-nine have joined the church during the last year, and twenty-four of these have been on confession of faith.—*Nebraska.*

THE REV. ADDISON LYMAN

There has lately passed to his rest and reward, at an advanced age, one of our early missionaries to Illinois and Iowa. He died in the college town of Grinnell, Iowa, where he spent the serene and exemplary evening of a long and useful life. It is fitting that there should find place in these pages a brief sketch of his service under our Commission.

The Rev. Addison Lyman was born in Easthampton, Mass., Dec. 3, 1813, being the third of six sons of Daniel Lyman, three of whom were educated at Williams College, and were trained as ministers,



THE REV. ADDISON LYMAN AND WIFE

though they also served as teachers of youth. The other three were, like their father, farmers in their native place and pillars in church and town. The fourth of the sons was the Rev. Horace Lyman, one of the founders, under appointment of our Society, of the religious institutions of Oregon.

After his graduation at Williams College, in 1839, Addison Lyman taught two years, and then took a theological course at Auburn, New York, where he was graduated in 1844. The next year, under appointment of the American Home Missionary Society, he went to Geneseo, Illinois. On his way with his newly-married wife, Theresa

Lyman, of Easthampton, he met another newly-married missionary, the Rev. F. H. Pitkin, who with his wife was on his way to Wisconsin, under commission of the same Society. The four became fast friends, continuing their acquaintance through correspondence. After about two years of missionary labor Mrs. Lyman and Mr. Pitkin died at almost the same time, and the letters from Mr. Lyman and Mrs. Pitkin, bearing the tidings of the bereavement of each, crossed each other's track on their way to their destination. The two met later and decided to continue their missionary work as husband and wife. Mrs. Pitkin, later Mrs. Lyman, was formerly Katherine E. Porter, a Mount Holyoke graduate of 1840. She brought a daughter to the newly constituted missionary home, into which subsequently eight other children were born.

After two years of pastoral labor, Mr. Lyman served seven years as Principal of Geneseo Academy. Then came fourteen years in the pastorate of the church at Sheffield, Illinois, during which the missionary preached in the surrounding country and aided in the organization of other churches.

In 1868 he removed to Kellogg, Iowa, where he labored first as pastor and afterward as layman, still preaching and organizing churches in the vicinity, which he served for a longer or shorter time as the case required. These churches still live as monuments of his labor and self-sacrifice. In 1894 he moved to Grinnell, where each of his children had attended Iowa College, four taking a complete course. Several of his grandchildren have since attended the same college. His loving companion and efficient helper in these long and varied labors was the wife who survives him. One of the children is the Rev. Henry M. Lyman, of Jamestown, New York, and another is the wife of the Rev. E. H. Ashmun, who was for some years our Home Missionary Superintendent for New Mexico and Arizona.

As will be seen by an account of the close of this marked career, its activities continued to the last. During the last year of his life, as a work of love, Mr. Lyman visited every family in Grinnell to assure himself that there was a Bible in each home, and to provide for any lack. His effort to serve the Kingdom of God never abated, and he kept well informed as to the progress of that Kingdom, which was dearer than ever to him as his end drew near. He never lost his professional association, and it was a delight to him to mingle in the assemblies and conferences of his younger brethren in the ministry. He died on Wednesday morning, May 7, having been sick only a little more than a day, passing away without suffering, and probably without consciousness that the end was near. On Tuesday and Wednesday of the previous week he attended the meetings of the Grinnell Associa-

tion, taking part in the devotional services and officiating at the Communion table. He was then unusually bright and spiritually active. On Thursday evening he attended the church prayer-meeting. On Sunday he taught his class in the Bible school and attended the church service as usual. On Monday morning he had a chill, but remained about the house through the day. He kept his bed Tuesday, and died on Wednesday morning, the immediate cause being inflammation of the kidneys.

In this merciful and, on the whole, happy way his life drew to its close, its last week, as described, being a remarkable finale for so long a life of service in the ministry of the Word and as a teacher of youth.

His work was always characterized by faithful, persistent, indefatigable effort. He was deeply interested in all educational work. His interest in the work of the Bible Society was a feature of his latter years. Calm and equable in temper, resolute and determined in his efforts for the right, patient in adversity even if he suffered wrongfully, seeking ever to manifest the spirit of his Master in whom he firmly trusted, training a large family for Christian service, and happy in seeing them engaged therein, he came to the end in peace, entering into rest at the age of 88 years and 5 months. "The memory of the just is blessed."

OUR RURAL CHURCHES IN GEORGIA

BY THE REV. FRANK E. JENKINS, D.D., SUPERINTENDENT

About four-fifths of the population of Georgia is in the country. The movement toward the cities has begun here, but it has not reached any considerable proportions, and is urged on by no such impetus as is found in Northern rural districts.

In these rural districts is found a white population which is the hope of the South. It is a people who are struggling up from the devastations of war, from utter poverty and complete social demoralization to affluence and a new social order. It is the purest Anglo-Saxon population to be found in the United States. It has not reached that state of development or degeneration, whichever it may be, where large families cease and the absence of children is a source of rejoicing. Nearly every farm-house swarms with children, and every congregation looks like a convention of the Young People's Christian Endeavor Society.

Our rural church buildings in Georgia are not works of the architect's art. None of them would be pronounced either grand or beautiful; but one thing is noticeable about them; they are planned to hold people, and these plans are not in vain. Our rural churches do not

lack congregations. One of our country churches, with no village anywhere near it, had a congregation of about fifteen hundred on last Children's Day—three-quarters of them young people. The same church has just closed its annual five days' meeting with an average attendance of about four hundred, fully three hundred of whom were young people.

All our conferences show the same phenomenon. Young men and women are everywhere in evidence, and they are as bright-looking, hopeful-looking, and in every way as promising-looking young people as can be seen anywhere in America. Congregationalism with its new ideas, broad fellowship and progressive spirit seems to fascinate the young people of the rural New South. Our Congregational churches here are young people's societies organized as churches. This is one of the most hopeful features of our Southern work. It is what inspires all who have an intelligent understanding of the Southern situation. The old people of the South are held, to a large extent, by their old ideas and by their inherited prejudices, and our progress with them is very slow. Congregationalism has no such sectarian intensity as to win the prejudiced by supplanting prejudice with prejudice, one form of sectarianism with another. But it is doing a better work—better for the people and better for the denomination. It is coming more and more to dominate the thought of the young people, to mold their ideas and to inspire their purposes. Here is its field and its hope.

Already several of our churches in Georgia are recognized as the leaders in their regions, leading in ideas, in work and in numbers.

Our Home Missionary work has thus before it a great opportunity of service to both Church and State. These country young people are the coming force. They are shaping the policy and history of the New South, and they will do so more and more. Give them the ideas and spirit of Congregationalism, and they will carry them into the entire life of the State.

Already our rural work has created a demand for city work. As the cityward impulse shall grow stronger, and it is bound to do so, this will be more and more true. Our greatest work in Georgia at present is the country work. Here our future city dwellers are growing. It is ours to help them to the best possible growth—to the best intellectual development, to the broadest views of life and to the best spiritual ideals and experiences.

What is true of Georgia is true also of other States—notably, at present, of Alabama. This Southern Home Missionary work is statesmanship of the largest type.

APPOINTMENTS

JULY, 1902

Not in commission last year.

Backus, C. W., Kansas City, Mo.
 Bayue, John J., Gettysburg, So. Dak.
 Bloom, A. Wilbur, National City and San Diego, So. Cal.
 Brooks, W. H., Jennings, Okla.
 Castor, George D., Valley Park, Mo.
 Cunningham, W. R., Fairview and Immannel, near Veiva, No. Dak.
 Daltou, John J., Oklahoma City, Okla.
 Finger, Charles F., General Missionary in So. Dak.
 Hall, R. D., Edmore and Norton, No. Dak.
 Hardy, William P., Eagle Rock Valley and La Canada, So. Cal.
 Isaacs, W. J., Willowdale, Neb.
 Jones, Hugh W., Delta, Penn.
 Larsen, Bert, General Missionary in N. W. Minn. and No. Dak.
 Locke, Robert L., North West, Ga.
 MacLane, W. R., Belyview and Seaforth, Minn.
 Peters, John, Bertha, Minn.
 Peterson, Samuel, Culdrum, Minn.
 Pinkerton, Henry, Dayton, Wyo.
 Pound, William M., Baxley, Surreney and Rich, Ga.
 Schermerhorn, Lucius V., Thayer, Mo.
 Swanson, John E., Lincoln, Neb.
 Torrens, David J., Mt. Carmel, Penn.
 Weage, Edward D., Columbia City, Wash.
 Webber, Edwin E., Appleton, Minn.
 Wilkerson, William, Willsonville, Ga.

Re-commissioned.

Baker, George H., Armour, So. Dak.
 Barny, William F., Little Ferry, N. J.
 Burkhart, John J., Monterey, Penn.
 Colp, Donald G., Kragness, Minn.

Crater, G. W., Wheatland, Wyo.
 Crawford, Halbert D., Aberdeen, Wash.
 Culver, Franklin J., Eagle Rock, So. Cal.
 Dauford, James W., North Branch and Sunrise City, Minn.
 Dyke, Thomas, Wibaux, Mon.
 Earl, James, West Duluth, Minn.
 Foster, Guy, Council, Idaho.
 Gales, Thomas P., Robinson, Utah.
 Gray, S. H., Washburn, No. Dak.
 Huntley, Abi T., Ree Heights, So. Dak.
 Ibanez, Joseph M., El Paso, Texas.
 James, Bartlett B., Baltimore, Md.
 Josephson, H. F., General Missionary for Minn., Wis. and No. Dak.
 Jones, John D., Dayton, Wash.
 Jones, Richard, Myron and Cressbard, So. Dak.
 King, C. C., Tucker, Buford, Almon, Huff and Braswell, Ga.
 Krause, Fred C., Hillyard, Wash.
 Lewis, J., Detroit, Mich.
 Lich, John, Fresno, Cal.
 Lyman, Harvey A., Rock Springs, Wyo.
 Matthews, James T., Plymouth, Penn.
 Misteard, Charles A., Clanton, Ala.
 Mynarik, Miss Barbara, Charleroi, Penn.
 Nellor, Charles H., Guernsey, Wyo.
 Newton, Howell E., Atlanta, Ga.
 Parsons, H. W., Turtle River, Nary and Guthrie, Minn.
 Price, Edgar H., Hamilton, Mo.
 Smith, Green N., Sibley Dist., Ga.
 Solandt, J. A., Lead, So. Dak.
 Steedley, David F., Jesup, Ga.
 Taylor, H. J., Lake Park, Minn.
 Taylor, Horace J., Anacortes, Wash.
 Taylor, Thomas A., Williston, No. Dak.
 Treka, Charles J., St. Paul, Minn.
 Trussell, William F., Tintah, Minn.
 Vaughan, Lewis B., Forman, No. Dak.

RECEIPTS

JULY, 1902

For account of receipts by State Auxiliary Societies, see pages 209 to 211

NEW HAMPSHIRE — \$1,167.40 ;
of which legacy, \$1,057.03.

N. H. H. M. Soc., by A. B. Cross	11 33
Derry, Estate of J. C. Taylor, by Mrs. C. P. Parker, Adm.	1,057 03
Exeter, Mrs. E. S. Hall	502 00
Keene, Second, by Z. K. Graves.	28 70
Lebanon, by H. L. Hanson	18 20
Littleton, Y. P. S. C. E., J. L. Davis	20 00
Milford, First, by W. D. Sargent	23 05
Troy, S. D. Holt	1 00
West Lebanon, by L. A. Estabrook	6 09

VERMONT—\$1,649.43; of which
legacy, \$1,500.00.

Burlington, Estate of Mrs. J. F. Hickok, by Rev. L. Francis, Ex.	1,500 00
Guilford, by Mrs. E. R. Miller.	2 00
Manchester, by W. B. Anderson	45 24
by S. G. Cone	20 00
Middlebury, by T. E. Bryce	45 00
Newbury, C. E. Soc. of the First, by Mrs. T. C. Keyes	10 00
Peacham, by L. C. Bailey	10 65
Williston, Ch., \$5; S. S., \$2.78, by W. M. Barber	7 78
Windham, by E. H. Jones	8 76

MASSACHUSETTS—\$1,413.28.

Mass. Home Mis. Soc., by Rev. E. B. Pal- mer, Treas. By re- quest of donors, of which for Alaska, \$10; Cuba, \$10.....	\$135 96
Swett Fund, for West- ern Work	125 00
Andover, J. H. Babbitt	260 96
Boston, Mrs. Harvey, for C. H. M. S.	5 00
Charlestown, First, by G. Bates	100 00
Dorchester, Second, by Miss E. Tolman	102 46
East Longmeadow, Ladies' Aux. of the First, by A. G. Crane	25 00
Florence, C. E. Soc. of the First, by G. S. Cook.....	10 00
Hiusdale, by G. T. Plunkett..	9 44
Indian Orchard, Evan. Ch., by W. Nield	12 15
Leominster, "Woodbury Fund," by Orth. Ch., by A. O. Wilder	120 00
Massachusetts, A Friend	10 00
Medford, Miss F. E. Washburn	1 00
Mt. Hermon, by W. F. Nichols.	15 00
Newburyport, Whitefield Cong. Ch., by H. B. Packard...	13 00
Belleville Ch.; by L. Patriquin	120 25
Northampton, Dorcas Soc. of the First, by Mrs. J. E. Clarke, for Salary Fund..	68 75
Friends	10 00
Northfield, Mrs. A. M. D. Alex- ander to const. Mrs. F. Ly- man a L. M.....	50 00
North Wilbraham, Grace Union Ch., by H. W. Cutler.....	12 62
Palmer, Second, by L. H. Gager	25 00
Peabody, South Ch., by B. N. Moore	126 00
South Hadley, Mt. Holyoke Col- lege, by M. E. Woolley....	8 50
Springfield, South Ch., by D. W. Heakes, Jr.	80 00
Sudbury, Mrs. L. S. Connor..	20 00
Westhampton, by A. G. Jewett.	2 00
West Brookfield, Miss M. J. Holt	1 15

Woman's H. M. Assoc., Miss L. D. White, Treas., Salary Fund	200 00
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CONNECTICUT—\$55,848.38; of
which legacies, \$53,635.87.

Miss. Soc. of Conn., by Rev. J. S. Ives	329 56
For salaries of Western Supts.	675 00
Abington, by Mrs. F. L. Sum- ner	11 35
Berlin, C. E. Soc., by Miss J. Brown, for Salary Fund...	25 00
Black Rock, by D. H. Sturges.	78 54
Bristol, First, by H. E. Gar- rett, for Salary Fund.....	75 03
Canterbury, C. C. Lyon.....	1 00
Cheshire, Estate of Henry Gay- lord, by G. Keeler, Trustee	5,000 00
By F. N. Hall.....	22 42
Coventry, by A. Klugsburg...	1 61
Ellington, by J. M. Talcott..	15 00
Fairfield, by E. Osborn.....	250 00
Glastonbury, First Ch. of Christ, by H. P. Spafard...	63 69

Greenwich, Estate of Solomon Mead, by F. Mead, Ex....	48,578 30
Y. P. S. C. E., Second Ch., by C. W. Hubbard	15 00
Guilford, First, by E. W. Leete	50 00
Hartford, a Fourth of July of- fering	2 00
Lyme, Old Lyme Ch., by W. F. Coults	35 08
Meriden, First, by J. W. Logan	111 30
New Haven, Humphrey Street Ch. add'l, by E. E. Mix.	21 00
Dwight Place Bible School, of which \$15 for Cnban work, by H. R. Sperry...	25 00
New London, First Ch. of Christ, by E. M. Harwood.	31 85
Jr. C. E. Soc. of the First, by Miss L. H. Allyn, for Salary Fund	2 00
New Preston, E. C. Williams..	2 00
North Branford, Estate of Luther Chedsey, by C. Page, Trustee	7 57
Orange, by S. D. Woodruff...	19 13
Plainville, by R. C. Usher....	35 55
Pomfret Center, by Miss A. Mathewson	21 83
Portland, First, by H. Kilby..	34 35
Salisbury, by E. S. Chapin....	40 00
Shelton, by A. P. Mallery....	14 00
A. P. Mallery	1 00
Somers, Estate of A. A. Glover, by W. P. Fuller, Ex.....	50 00
Trumbull, by W. S. Plumb...	10 50
Washington, First, by C. B. Nettleton	115 00
West Hartford, First Ch. of Christ, by E. S. Elmer....	32 72
Mrs. O. P. Talcott	10 00
Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.:	
Norfolk, Y. L. M. Band, by Miss M. C. Seymour, Salary Fund	\$10 00
Wallingford, Ladies' Benev. Soc., by Miss J. E. Doolit- tle, Salary Fund..	25 00

NEW YORK—\$165.42.

Aquebogue, by G. L. Wells...	8 50
Brooklyn, Bethesda Ch., by J. Reid	11 53
R. Dunning	50 00
New York City, A Friend.....	50 00
Richmond Hill, Union Ch., by F. H. Koepfer	33 39
Syracuse, Geddes Ch., by G. F. Smith	10 00
West Camden, Mrs. H. M. Green	2 00

NEW JERSEY—\$155.00.

East Orange, "K."	100 00
Plainfield, S. S., by J. A. Pow- lison	20 00
Westfield, add'l, by J. R. Con- nolly	10 00

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.	25 00
Newark, Belleville Avenue ..	

PENNSYLVANIA—\$98.84.			
Centerville, Kingdom Extension Soc., by Rev. C. W. Grube.	11 00		
East Smithfield, by F. H. Scott.	8 25		
Harford, S. S., by E. E. Jones	3 69		
Kane, First, by J. Davis to const. W. P. Eckles a L. M..	52 00		
Le Raysville, Ch., \$10.25; Jr. C. E. Soc., 75 cents, by Mrs. H. C. Lyon	11 00		
Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.:			
Germantown, First, for Salary Fund	12 00		
MARYLAND—\$5.00.			
Baltimore, Second, by W. F. Eaton	5 00		
GEORGIA—\$19.50.			
Americus, by Rev. W. H. Tillman	50		
Cochran, by Rev. G. Horne	1 25		
Fort Valley, by Rev. A. W. Hutchins	11 00		
Hartsfield, by Rev. J. B. Stewart	1 00		
Hoschton, by Rev. J. C. Forrester	3 75		
Pearson, by Rev. S. M. Drawdy.	1 00		
Waycross, by Rev. O. A. Griffin	1 00		
ALABAMA—\$12.70.			
Barfield, Mt. Grove Ch., by Rev. F. M. Rice	50		
Central, Equality Ch., Kidd, Union Ch., Cottonwood, Watson Chapel and Central, Balm of Gilead Ch., by Rev. J. C. Butler	1 50		
Chulafinne, Fairview Ch., by Rev. G. W. Vaughan	1 60		
Clanton, Mt. Springs Ch., Lightwood and Deatsville, by Rev. C. A. Milstead	2 00		
Curtis, Pleasant Hill Ch., by Rev. J. R. Stewart	1 00		
Echo, Friendship Ch., Asbury, Union Hill Ch., and Art, Christian Hill Ch., by Rev. S. R. Branan	1 00		
Georgiana, Union Ch., by Rev. J. A. Watson	1 00		
Leon, Liberty Ch., Volina, New Hope Ch., and Union Plains, by Rev. I. J. White	1 10		
Opelika, Mt. Jefferson Ch., by Rev. L. J. Biggers	1 00		
Rose Hill, Dothan and Brantley, by Rev. T. A. Pharr	2 00		
LOUISIANA—\$6.00.			
Kinder, by Rev. P. Leeds	5 00		
Long Straw and Union, by Rev. J. Brue	1 00		
FLORIDA—\$31.65.			
Avon Park, Rev. S. J. Townsend	5 62		
Mt. Dora, by R. C. Tremain	5 00		
Ormond, Union Ch., by Rev. E. W. Butler	21 03		
TEXAS—\$8.00.			
Dallas, Woman's H. M. Soc. of the First, by Mrs. J. E. Mosher	6 00		
Sherman, St. Paul's Ch., by Rev. A. Crabtree	2 00		
OKLAHOMA—\$2.60.			
Capron, by Rev. J. W. McWilliams	75		
Seward, by Rev. L. S. Childs	1 85		
ARIZONA—\$10.00.			
Nogales, Trinity Ch., \$7.50; and S. S., \$2.50, by Rev. W. R. Read	10 00		
TENNESSEE—\$25.80.			
Memphis, Strangers' Ch. Home Miss. Soc., by J. G. Bock	25 80		
INDIANA—\$36.50.			
Fort Wayne, Plymouth Ch., add'l, by W. J. Hess	11 50		
Woman's H. M. Union, Mrs. A. D. Davis, Treas.:	25 00		
ILLINOIS—\$306.66.			
Received by Rev. M. E. Eversz, D. D., Fall Creek, Germans	30 00		
Illinois, A Friend	100 00		
Jacksonville, Legacy of Mrs. L. J. Carter, by G. and E. C. Carter, Exrs.	176 66		
MISSOURI—\$95.10.			
St. Louis, Bethlehem Ch. \$5, C. E. Soc. \$2, by K. Vavrina	7 00		
Pilgrim Ch. by G. F. Langenberg	92 10		
Less \$4, erroneously acknowledged in June, Kansas City, Genesee and Hope Mission	4 00		
	95 10		
WISCONSIN—\$2.60.			
Wood Lake and Doctor's Lake Scand. Chs., by Rev. F. G. Hagquist	1 60		
Ekdall, Grantsburg and Trade Lake Swedish Chs., by Rev. J. P. Johnson	1 00		
IOWA—\$58.10.			
Iowa Home Miss. Soc., by J. H. Merrill, Treas.	46 10		
Columbus Junction, K. Lieberknecht, by J. Lieberknecht	12 00		
MINNESOTA—\$110.46.			
Received by Rev. G. R. Merrill, D. D.:			
Brownston	\$2 50		
Edgerton	4 00		
Minneapolis, Pilgrim, Add'l.	59 00		
Lyndale, S. S.	6 70		
Swedish Temple	4 00		
Selma	5 50		
	81 70		
Hawley, Union S. S., by A. Colburn	2 60		
Lake City, First, by J. M. Collins	14 66		
Mankato and Kasota, Swedish Chs., by Rev. A. Anderson	3 00		
Minneapolis, Swedish Ch., by Rev. A. Lidman	4 00		
Verndale, by Rev. A. W. Bond	1 50		
West Duluth, Plymouth Ch., by Rev. J. Earl	3 00		

KANSAS—\$3.94.

Maize, by S. J. Londenslayer	1 60
Nickerson, Ch., Children's Day, by C. L. Berry	2 34

NEBRASKA—\$161.43.

Received by H. A. Snow, Treas.:	
Blair	16 00
McCook	12 24
Clemen, Ch., \$12.00; and Chad- ron, C. E., \$6.00, by Rev. J. C. Noyce	18 00
Exeter, First, Y. P. S. C. E., by T. S. Blouch	5 00
Ft. Calhoun, by Rev. K. J. Cardy	1 25
Friend, German Ch., by Rev. G. L. Brakemeyer	4 00
Inland, German, by D. Stimbert Timber Creek, German Ch., by Rev. J. B. Happel	3 50 1 44

Woman's H. M. Union, Mrs. C. J. Hall, Treas.:	
From Y. P. S. C. E. and Sunday-Schools for Salary Fund.....	100 00

NORTH DAKOTA—\$36.11.

Fessenden, Eigenheim, German Ch., by Rev. M. E. Eversz, D.D.	25 00
Ft. Berthold, by Rev. G. J. Pow- ell	4 00
Manvel and Grand Forks, Olivet Ch., by Rev. A. V. Wood- worth	7 11

SOUTH DAKOTA—\$92.01.

Academy, by Rev. L. E. Cam- field	5 00
Brookings, S. S. Goodale.....	2 00
Bryant, by Rev. J. M. Bates Frankfort, First, by Rev. T. Thompson	15 00 13 30
Gettysburg, by E. R. George..	2 00
Ipswich, by Rev. E. B. Tre Fethren	1 53
Mission Hill, by Rev. D. B. Nichols	2 50
Pierre, by Rev. W. A. Lyman Plankinton, by Rev. J. A. De- rome	5 00 6 00
Redfield, Mrs. L. B. Loomis..	7 25
Revillo, \$6.80; Albee, \$10.17; by Rev. J. Lloyd	16 97
Wessington Springs, Fanston and Anina, by Rev. J. B. Reese	10 00
Willow Lakes, by Rev. H. G. Adams	4 05
by F. H. Wiggin.....	1 41

COLORADO—\$75.69.

Received by Rev. H. Sander- son, Silverton S. S. Children's Day	20 00
Arriba, \$6.15; and Flagler, \$5.25, by Rev. W. C. Veazie Boulder, First, by Mrs. A. M. Sawyer	11 40 34 75
Hayden, by Rev. F. W. Hullin- ger	4 06
Highland Lake, by Mrs. G. Ritchey	5 48

WYOMING—\$5.00.

Douglas, by Rev. B. J. Erwin	5 00
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MONTANA—\$9.50.

Missoula, Swedish Ch., by Rev. M. Peterson	4 00
Woman's H. M. Union, Mrs. W. S. Bell, Treas.:	
Columbus, Mrs. A. S. N. Barnes	\$2 50
Helena, Y. P. S. C. E.	3 00

NEVADA—\$5.00.

Logan, Mr. and Mrs. O. G. Church	5 00
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CALIFORNIA—\$102.44.

La Mesa and Lemon Grove, by Rev. A. A. Doyle	3 50
Los Angeles, by Rev. A. B. Case Third Ch., by Rev. J. D. Hab- bick	47 00 12 00
Sherman, First, by Rev. E. Cash	75
Ventura, by Mrs. L. D. Fowler	39 19

OREGON—\$87.35.

Received by Rev. C. F. Clapp:	
Hillsboro	14 00
Portland, Hassalo St. Ch.	13 37
Astoria, First, by Rev. F. E. Dell	27 37 20 00
Beaver Creek, St. Peter's Ger- man Ch. and New Era, St. John's Ch., by Rev. P. Bott Corvallis, First, by Rev. P. S. Knight	3 00 5 00
Woman's Home M. Union, Mrs. C. F. Clapp, Treas.....	\$6 28
Portland, First	25 70

WASHINGTON—\$57.35.

Almira and Beulah, by Rev. A. L. Knudson	5 20
Endicott, German Ch., by Rev. D. J. Koenig	1 00
Eureka Junction, by Rev. J. A. Henry	5 00
Odessa, Pilgrim, Hoffnungsberg and Krupp, Zion, German Chs., by Rev. J. C. Schwaben- land	29 40
Seattle, Green Lake Ch., by Rev. W. Burnett	5 00
Springdale, First, by Rev. A. Chinnard	2 50
Walla Walla, Bethel Ch., by Rev. A. R. Olds	4 25
West Seattle, by Rev. G. Kin- dred	5 00

CUBA—\$10.00.

Havana, Rev. G. L. Todd.....	10 00
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July Receipts:

Contributions	\$6,004 68
Legacies	56,369 56
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Interest	\$62,374 24
Annuity	460 00
Home Missionary	500 00
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	25 65
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	\$63,359 89
Permanent Fund	100 00
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Total	\$63,459 89

DONATIONS OF CLOTHING, ETC.

*Received and reported at the rooms of the Woman's Home Missionary Association, Boston,
from July 1, 1902, to August 1, 1902. MISS L. L. SHERMAN, Secretary*

Newburyport, Belleville M. S., by Miss E. W. Mace	\$72 50	Winchendon, Aux., by Miss Edna F. Crane, cash, \$7.42; box	142 42
Reading, H. M. Branch, Woman's League, by Mrs. E. M. Bancroft	25 00	Worcester, Central Ch. Aux., by Mrs. N. W. Cutler, box	29 00
Reading, H. M. Branch, Woman's League, by Mrs. Bancroft, box	40 00		
Roxbury, South Evangelical Ch. L. W., by Mrs. M. G. Estabrook, bbl.	16 20	Total	\$325 12

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in July, 1902. REV. EDWIN B. PALMER, Treasurer

Agawam, Feeding Hills, by Rev. F. L. Garfield	\$13 00	Greenfield, Second, by Mrs. I. V. Fisher	45 51
Boston, Brighton, A Friend "C" Boston, Dorchester, Second, Friend	5 00 7 00	Greenwich, by C. B. Coit	31 00
Boston, Italian Mission, by Rev. H. Rivoire	10 00	Groton, Union, by G. W. Shat- tuck	70 50
Boston, Roxbury West, So. Evan, by Mrs. C. H. Botsford	111 45	Groton, West, Christian Union Soc., by Geo. H. Bixby	12 80
Braintree, First, by A. H. Cobb (Recalled)	12 08	Hadley, First, by Miss Agnes Ayres	20 90
Braintree, South, by H. B. Whit- man	15 00	Haverhill, West, by W. F. Poore Hingham, Evan., by Mrs. L. A. Sanborn	14 00 10 00
Brockton, Campello, South, by F. P. Mills	100 00	Hingham, Hood, Rev. E. C.	100 00
Brookline, Harvard, by J. H. Shapleigh	98 90	Holyoke, Second (of wh. \$6.43 S. S. Inf. Class Birthday pen- nies), by W. A. Allen	93 43
Buckland, by Mrs. E. M. Trow Cambridge, First, S. S., by H. L. Flint	54 47 20 00	Hubbardston, by Miss L. H. Grimes	14 00
Cambridge, Pilgrim, by E. Spald- ing	12 80	Jessup, C. A., fund, Income of, Lawrence, Swedes, by Rev. E. Holmblad	150 00 8 80
Carver, North, by Rev. O. F. Stetson	22 00	Leverett, by S. K. Field	12 00
Charlton, C. E. Soc., Macedonian Phalanx, by Geo. R. Taylor	15 00	Lunenburg, Brown, Susan B., Est. of, by E. S. Francis, Exr. Lynn, North, C. E. Soc., by Alice M. Williams, for Alaska	500 00 10 00
Chatham, by Rev. F. Parker	9 00	Malden, First, by Chas. F. Bel- cher	202 11
Chelsea, Third, by A. B. Atwood Chesterfield, by Rev. H. E. Thy- geson	34 85 2 62	Malden, Maplewood, Swedes, by Rev. E. Holmblad	5 00
Chicopee, Harmon, Miss Lilla M. Edgartown, by Treas.	5 00 20 09	Mansfield, Orth., by A. A. Gro- ver	22 47
Enfield, by L. D. Potter	50 00	Mansfield, Orth., Special, by Rev. J. Coit	5 00
Fall River, Church, \$5; S. S., \$4; Ladies' Aid, \$3; C. E. S., \$2; by Rev. J. E. Enman	14 00	Marion, First, by N. C. Hamblin Middleboro, Central C. E. Soc., by Miss Annie L. Denham	8 30 5 00
Falmouth, Woods Hole, by Rev. J. B. Long	7 00	Middleton, by C. P. Stiles	8 64
Finn Congs., by Rev. A. Groop. Finn Congs., by Rev. K. F. Hen- rikson	14 41 14 83	Montague, First, by Sanford Marsh	20 00
Fitchburg, Rollstone, by P. B. Hitchcock	46 77	New Bedford, Leonard, Elizabeth G., Est. of, by F. B. Greene Newburyport, North, Ch., \$11.13; Bib. School, \$1.34; by B. F. Hathaway	1,000 00 12 47
Foxboro, Phelps, Mrs. M. N., to const. Mrs. Geo. Bridge H. M. of C. H. M. Soc.	50 00	Newton, Auburndale, E. C. A. Day Band, by Miss Grace F. Cooley, for Rev. A. de Bar- ritt's Cuban Work	10 00
Frost, Rufus S., fund, Income of Georgetown, First, by C. Holmes Gloucester, Trinity, by Jos. O. Procter	30 00 4 65 50 00	Newton (Center), First, by J. E. Rockwood	93 08
Gloucester, Trinity, A Friend. Granby, by Rev. R. C. Bell	5 00 10 07	Newton, Eliot, by Geo. N. Put- nam	230 00
Great Barrington, First, by C. R. Sabin	34 50		

Northampton, First, by J. H. Searle	208 06	Swett, Western, fund, Income of	\$125*
Northbridge, Rockdale, by Cora B. Whitin	5 00	Taunton, East, by Miss H. A. Barstow	6 66
Northbridge, Whitinsville, E. C. a day Band, by Mrs. C. E. Whitin	14 50	Taunton, Two Friends, by Miss E. A. Knapp	2 00
Norwegian Congregations, by Rev. C. M. Jacobson	6 00	Upton, First, by B. C. Wood	4 50
Orleans, by S. W. Crosby	8 00	Uxbridge, First Evan., by Wm. L. Johnson, to const. W. L. Johnson L. M.	36 93
Oxford, by John E. Kimball, to const. Mrs. Carrie E. S. Cady L. M.	30 00	Wellesley, Hills, by H. L. Peabody	19 11
Parkhurst, E. C. fund, Income of	15 00	Westport, Pac. Un. S. S., by J. C. Macomber	19 37
Pittsfield, First, by H. R. Russell	72 97	West Springfield, Park St., by R. D. White	35 02
Pittsfield, South, by Frank E. Peirson	56 06	Weymouth, North, Pilgrim, by S. G. Rockwood	15 50
Reading, by A. E. Poore	30 00	Weymouth, South, Old South, by Rev. H. C. Alvord	10 00
Reed, Dwight, fund, Income of	228 75	Weymouth, South, Union, by J. B. Reed	23 31
Rockport, First, Z. A. Appleton, for Bethany Chapel, Gloucester	31 01	Whitcomb, David, fund, Income of	135 00
Sisters, fund, Income of	120 00	Whitin, J. C., fund, Income of	160 00
South Hadley, Falls, by A. N. Chapin	10 40	Worcester, Piedmont, by Thomas Hamilton	27 50
South Hadley, First, by L. M. Gaylord	13 75	Worcester, Union, by Geo. H. Stone	34 00
Springfield, South, by D. W. Hakes, Jr.	10 26		\$5,116 16
Sunderland, by W. L. Hubbard, to const. Rev. E. P. Butler and Dea. H. G. Sanderson L. M.'s	113 00	Home Missionary	2 30
			\$5,118 46
		* Received and credited on special account.	

THE MISSIONARY SOCIETY OF CONNECTICUT

Receipts in July, 1902. WARD W. JACOBS, Treasurer.

Branford, by L. J. Nichols....	23 00	New Milford, First, by C. H. Noble	98 27
For C. H. M. S.	23 00	Salem, by Donald MacRae....	41 32
Bridgeport, Italian, by Rev. C. Cerrata	7 10	Salisbury, by E. S. Chapin....	10 00
Clinton, by E. E. Post	100 00	Somersville, by Wm. H. Billings	8 50
Collinsville, Swedish, by L. P. Olson	12 50	South Norwalk, Hungarian, by Rev. Bela Basso	4 00
Danielson, by Geo. B. Guild..	27 55	Stonington, First, by Rev. J. O. Barrows	15 50
For C. H. M. S.	49 75	Stony Creek, M. H. Northam, personal	2 00
Durham, by Henry H. Newton	10 50	Terryville, by A. B. Beach....	65 30
For C. H. M. S.	10 50	Watertown, by Geo. N. Griswold	2 00
Fairfield, by Edward Ostrom	50 00	West Hartford, First, by E. S. Elmer	17 91
Greenfield Hill, by Oliver H. Meeker	29 22	West Haven, First, by Rev. S. J. Bryant	11 80
Junior C. E. S., for C. H. M. S., for work in Alaska conducted by Rev. Mr. and Mrs. Wirt	3 00	Windsor Locks, by C. A. Porter	116 50
Haddam, First, by Rev. F. E. Lewis	8 00	Woodstock, First, by Henry T. Child	17 35
Hartford, Talcott Street, by A. I. Plato	4 50		
Kent, by E. W. Bull	4 54	W. C. H. M. U. of Conn., Mrs. Geo. Follett, Secretary:	
Manchester, North, by J. M. Williams	106 19	Pomfret W. H. M. S., for Salary Fund, by Miss Olive Mathewson	10 00
For C. H. M. S.	106 19		\$1,184 66
Middletown, First, by E. P. Augur	13 18		
New Fairfield, by Geo. M. Nevius	2 94		
New Haven, Dwight Place, by Fred C. Lum	102 44	M. S. C. \$992 22	
New Haven, Plymouth, by Samuel Lloyd	39 20	C. H. M. S.... 192 44	
New London, First, by E. M. Harwood	30 91		\$1,184 66

NEW YORK HOME MISSIONARY SOCIETY

Receipts in July, 1902. WILLIAM SPALDING, Treasurer

Binghamton, Plymouth	\$7 60	Supply, E. Curtis	6 00
Brookton	8 00	Syracuse, Plymouth	79 83
Camden	30 50	Winthrop, Secretary's Expenses	7 50
East Rockaway	12 00		
Lakewood	10 00		\$161 43

OHIO HOME MISSIONARY SOCIETY

Receipts in July, 1902. REV. J. G. FRASER, Treasurer

Belden, by Bert T. Nesbitt, Treas.	\$14 15	Unionville, by I. W. Cone....	3 25
Bluescreek, by Rev. C. A. Gleason (coll.)	9 00	FOR SLAVIC WORK.	
Cleveland, Pilgrim, by E. W. Brink, Treas.	100 00	Cleveland, Pilgrim, by E. W. Brink, Treas.	100 00
Parkman, by Mrs. Geo. Fram	7 25		
Ravenna, by E. R. Wells, Treas.	5 00		\$254 15
Steubenville, by H. J. Weber, Treas.	15 50	General, \$154.15; Slavic, \$100; Total, \$254.15.	

MICHIGAN HOME MISSIONARY SOCIETY

Receipts in July, 1902. REV. JOHN P. SANDERSON, Treasurer.

Big Rock	\$1 00	Richmond	50
Cannon	8 00	Truth Seekers' Club	2 50
East Paris	7 00	Stanton, Ist. T. N. Stevens..	40 30
Flint	1 50	W. H. M. U. of Mich., by Mrs. E. F. Grabill, Treas.....	461 00
Grandville	10 00		
Michigan Center	50		
Michilinda Resorters	8 00		
Onekama	6 25	Total	\$546 55

Receipts of the Woman's Home Missionary Union of Michigan in July, 1902.

MRS. E. F. GRABILL, Treasurer.

Addison, Mrs. C. D. Voorhes	\$5 00	Ovid, Woman's Gen'l Soc.....	8 00
Allegan, W. M. S.	1 12	Owosso, W. M. U.	14 35
Bay City, W. Soc.	26 00	Portland, W. M. S.	5 11
Benton Harbor, L. M. U.....	5 00	Saginaw, W. S.	80 00
Bronson, W. H. M. U.....	6 00	Stanton, W. H. M. S.	2 70
Cadillac, W. H. M. S.....	1 80	Vermontville	1 30
Charlotte, L. B. S.....	25 00		
Detroit, Woodward Ave. W. Union	24 89		\$354 77
Brewster, Ladies' Soc.....	10 00	YOUNG PEOPLE'S FUND.	
Grand Rapids, Smith Memorial W. M. S.	1 00	Ann Arbor, Y. P. S. C. E. \$18 25	
Grand Ledge, W. H. M. U....	3 00	Detroit Ist. Young Wo-	
Interest	120 00	man's Union	20 00
Litchfield, L. M. S.	14 50		\$38 25
			\$393 02

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. NEW HAMPSHIRE

FEMALE CENT INSTITUTION

Organized August, 1804
and

HOME MISSIONARY UNION

Organized June, 1890

President, Mrs. James Minot, Concord.

Secretary, Mrs. M. W. Nims, 87 Concord St., Nashua.

Treasurer, Miss Annie A. McFarland, 196 No. Main St., Concord.

2. MINNESOTA

WOMAN'S HOME MISSIONARY UNION

Organized September, 1872

President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul.

Secretary, Mrs. E. R. Shepard, 2931 Portland Ave., Minneapolis.

Treasurer, Mrs. A. W. Norton, Northfield.

3. ALABAMA

WOMAN'S MISSIONARY UNION

Organized March, 1877
Reorganized April, 1889

President, Mrs. G. W. Andrews, Talladega.

Secretary, Mrs. J. S. Jackson, Montgomery.

Treasurer, Mrs. E. C. Silsby, Talladega.

4. MASSACHUSETTS AND RHODE ISLAND

While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere.

WOMAN'S HOME MISSIONARY ASSO- CIATION

Organized February, 1880

President, Mrs. Wm. H. Blodgett, 607 Congregational House, Boston.

Secretary, Miss L. L. Sherman, 607 Congregational House, Boston.

Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. MAINE

WOMAN'S MISSIONARY AUXILIARY

Organized June, 1880

President, Mrs. Katherine B. Lewis, So. Berwick.

Secretary, Mrs. Emma C. Waterman, Gorham.

Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. MICHIGAN

WOMAN'S HOME MISSIONARY UNION

Organized May, 1881

President, Mrs. I. P. Powell, 76 Jefferson Ave., Grand Rapids.

Secretary, Mrs. B. M. Cutcheon, 174 Paris Ave., Grand Rapids.

Treasurer, Mrs. E. F. Grabill, Greenville.

7. KANSAS

WOMAN'S HOME MISSIONARY UNION

Organized October, 1881

President, Mrs. R. B. Guild, 1336 Dillon St., Topeka.

Secretary, Mrs. M. H. Jaquith, 1157 Filmore St., Topeka.

Treasurer, Mrs. A. A. Sloo, 1212 W. 13th St., Topeka.

8. OHIO

WOMAN'S HOME MISSIONARY UNION

Organized May, 1882

President, Mrs. A. E. Thomson, Lorain.

Secretary and Treasurer, Mrs. George B. Brown, 2116 Warren St., Toledo.

9. NEW YORK

WOMAN'S HOME MISSIONARY UNION

Organized October, 1883

President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn.

Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse.

Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. WISCONSIN

WOMAN'S HOME MISSIONARY UNION

Organized October, 1883

President, Mrs. E. G. Updike, Madison.

Secretary, Mrs. A. O. Wright, Madison.

Treasurer, Mrs. L. E. Smith, Madison.

11. NORTH DAKOTA

WOMAN'S HOME MISSIONARY UNION

Organized November, 1883

President, Mrs. E. H. Stickney, Fargo.

Secretary, Mrs. Silas Daggett, Harwood.

Treasurer, Mrs. J. M. Fisher, Fargo.

12. OREGON

WOMAN'S HOME MISSIONARY UNION

Organized July, 1884

President, Mrs. F. Eggert, Hobart-Curtis, Portland.*Cor. Sec.*, Mrs. D. D. Clark, 447 E. 12th St., No. Portland.*Treasurer*, Mrs. C. F. Clapp, Forest Grove.

13. WASHINGTON

INCLUDING NORTHERN IDAHO

WOMAN'S HOME MISSIONARY UNION

Organized July, 1884

Reorganized June, 1889

President, Mrs. W. C. Wheeler, 424 South K St., Tacoma.*Secretary*, Mrs. Herbert S. Gregory, Spanaway.*Treasurer*, Mrs. E. B. Burwell, 323 Seventh Ave., Seattle.

14. SOUTH DAKOTA

WOMAN'S HOME MISSIONARY UNION

Organized September, 1884

President, Mrs. F. M. Wilcox, Huron.*Secretary*, Mrs. Margaret Woodcock, Elk Point.*Treasurer*, Mrs. John P. Clickner, Huron.

BLACK HILLS DISTRICT

Mrs. J. B. Gossage, Rapid City.

15. CONNECTICUT

WOMAN'S CONGREGATIONAL HOME MISSIONARY UNION OF CONNECTICUT

Organized January, 1885

President, Mrs. Washington Choate, Greenwich.*Secretary*, Mrs. C. T. Millard, 36 Lewis St., Hartford.*Treasurer*, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. MISSOURI

WOMAN'S HOME MISSIONARY UNION

Organized May, 1885

President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis.*Secretary*, Mrs. H. Brinsmade, 29 W. Morgan St., St. Louis.*Treasurer*, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. ILLINOIS

WOMAN'S HOME MISSIONARY UNION

Organized May, 1885

President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park.*Secretary*, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago.*Treasurer*, Mrs. Mary S. Booth, 30 S. Wood St., Chicago.

18. IOWA

WOMAN'S HOME MISSIONARY UNION

Organized June, 1886

President, Mrs. E. M. Vittum, Grinnell.*Secretary*, Mrs. H. H. Robbins, Grinnell.*Treasurer*, Miss Martha D. Stone, 1317 22d St., Des Moines.

19. CALIFORNIA

WOMAN'S HOME MISSIONARY SOCIETY

Organized June, 1887

President, Mrs. E. S. Williams, Saratoga.*Secretary*, Mrs. F. B. Perkins, 600 17th St., Oakland.*Treasurer*, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. NEBRASKA

WOMAN'S HOME MISSIONARY UNION

Organized November, 1887

President, Mrs. M. A. Bullock, 635 No. 25th St., Lincoln.*Secretary*, Mrs. I. Bross, 2904 Q St., Lincoln.*Treasurer*, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. FLORIDA

WOMAN'S HOME MISSIONARY UNION

Organized February, 1888

President, Mrs. S. F. Gale, Jacksonville.*Secretary*, Mrs. W. H. Edmondson, Daytona.*Treasurer*, Mrs. E. W. Butler, Ormond.

22. INDIANA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1888

President, Mrs. M. K. Paine, Elkhart.*Secretary*, Mrs. H. A. Waterman, Terre Haute.*Treasurer*, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. SOUTHERN CALIFORNIA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1888

President, Mrs. Warren F. Day, 949 So. Hill St., Los Angeles.*Secretary*, Mrs. Kate G. Robertson, Mentone.*Treasurer*, Mrs. Katharine Barnes, Pasadena.

24. VERMONT

WOMAN'S HOME MISSIONARY UNION

Organized June, 1888

President, Mrs. Rebecca P. Fairbanks, St. Johnsbury.*Secretary*, Mrs. C. L. Smith, 159 Pine St., Burlington.*Treasurer*, Mrs. C. H. Thompson, Brattleboro, Vt.

25. COLORADO

WOMAN'S HOME MISSIONARY UNION

Organized October, 1888

Hon. Pres., Mrs. J. W. Pickett, Whitewater.*President*, Mrs. E. R. Drake, 18 Mack Block, Denver.*Secretary*, Mrs. Addison Blanchard, 3023 Downing Ave., Denver.*Treasurer*, Miss I. M. Strong, 3127 Humboldt St., Denver.

26. WYOMING

WOMAN'S MISSIONARY UNION

Organized October, 1888

Reorganized December, 1892

President, Mrs. J. A. Raner, Cheyenne.*Secretary*, Mrs. W. L. Whipple, Cheyenne.*Treasurer*, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. GEORGIA

WOMAN'S MISSIONARY UNION

Organized November, 1888

New Organization October, 1898

President, Miss M. L. Graham, Savannah.*Secretary*, Miss Jennie Curtis, McIntosh.*Treasurer*, Miss Mattie Turner, Athens.

28. MISSISSIPPI

WOMAN'S MISSIONARY UNION

Organized April, 1889

President, Mrs. C. L. Harris, 1421 31st Ave., Meridian.*Secretary*, _____*Treasurer*, Mrs. L. H. Turner, 3112 12th St., Meridian.

29. LOUISIANA

WOMAN'S MISSIONARY UNION

Organized April, 1889

President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans.*Secretary*, Mrs. Matilda Cabrerre, 2419 Conti St., New Orleans.*Treasurer*, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. ARKANSAS, KENTUCKY AND

TENNESSEE

WOMAN'S MISSIONARY UNION OF
THE CENTRAL SOUTH ASSO-
CIATION

Organized April, 1889

President, Mrs. Ella S. Moore, Box 8, Fisk University, Nashville, Tenn.*Secretary*, Mrs. J. E. Smith, Chattanooga, Tenn.*Treasurer*, Mrs. J. C. Napier, Nashville.

31. NORTH CAROLINA

WOMAN'S MISSIONARY UNION

Organized October, 1889

President, Mrs. O. Faduma, Troy.*Secretary and Treasurer*, { Miss M. E. Newton, Lincoln Academy, King's Mountain.

32. TEXAS

WOMAN'S HOME MISSIONARY UNION

Organized March, 1890

President, Mrs. Eunice Hefflin, Sherman.*Secretary*, Mrs. Donald Hincley, Dallas.*Treasurer*, Mrs. A. Geen, Dallas.

33. MONTANA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1890

President, Mrs. V. F. Clark, Livingston.*Secretary and Treasurer*, { Mrs. W. S. Bell, 611 Spruce St., Helena.

34. PENNSYLVANIA

WOMAN'S MISSIONARY UNION

Organized June, 1890

President, Mrs. C. F. Yennie, Wilcox.*Secretary*, Mrs. C. A. Waid, Ridgway.*Treasurer*, Mrs. D. Howells, Kane.

35. OKLAHOMA

WOMAN'S MISSIONARY UNION

Organized October, 1890

President, Mrs. O. W. Rogers, Medford.*Secretary*, Mrs. Mabel Kenistone, Hennessey.*Treasurer*, Mrs. H. A. Hammer, Guthrie.

36. NEW JERSEY

INCLUDING DISTRICT OF COLUMBIA, MARYLAND,
AND VIRGINIAWOMAN'S HOME MISSIONARY UNION
OF THE NEW JERSEY ASSOCIATION

Organized March, 1891

President, Mrs. Isaac Clark, cor. 4th and College Sts., N. W., Washington, D. C.*Secretary*, Miss Julia M. Pond, 607 T St., N. E., Washington, D. C.*Treasurer*, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. UTAH

WOMAN'S MISSIONARY UNION

Organized May, 1891

Reorganized December, 1892

President, Mrs. Hemphill, 67 J St., Salt Lake City.*Secretary*, Mrs. L. E. Hall, 78 East First North St., Salt Lake City.*Treasurer*, Miss Anna Baker, 553 East Fifth South St., Salt Lake City.

38. INDIAN TERRITORY

WOMAN'S MISSIONARY UNION

Organized April, 1892

President, _____*Secretary*, Miss Louise Graper, Vinita.*Treasurer*, Mrs. Raymond, Vinita.

39. NEVADA

WOMAN'S MISSIONARY UNION

Organized October, 1892

President, Mrs. L. J. Flint, Reno.*Secretary*, Miss Margaret N. Magill, Reno.*Treasurer*, Miss Mary Clow, Reno.

40. NEW MEXICO

WOMAN'S MISSIONARY UNION

Organized November, 1892

President, Mrs. Coral Sloan, Gallup.*Secretary*, Mrs. H. B. Winston. { Albu-*Treasurer*, Miss Louise S. Winston. { querque

41. IDAHO

WOMAN'S MISSIONARY UNION

Organized May, 1895

President, Mrs. R. B. Wright, Boise.*Secretary*, Mrs. C. E. Mason, Mountainhome.*Treasurer*, Mrs. G. W. Derr, Pocatello.

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The Home Missionary, monthly, fifty cents a year.
 Congregational Work, monthly, except July and August, ten cents a year.
 The Annual Report, issued in July.

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Congregational Home Missionary Society

Fourth Ave. and 22d St., New York

Rev. NEWELL DWIGHT HILLIS, D.D.

President

Rev. JOSEPH B. CLARK, D.D.

Secy

*Presby Hist Soc
1319 Walnut St
Correspondence*

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Mr. WILLIAM B. HOWLAND, *Treasurer*

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The Home Missionary



Vol. LXXV

OCTOBER, 1902

No. 6

Connecticut, the Pioneer

(Illustrated)

Congregational Iowa

(Illustrated)

Occupants of a Spanish Mansion

Reports from the Workers

New York

Congregational Home Missionary Society

Fourth Avenue and 22d Street

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The Home Missionary

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The Home Missionary

VOL. LXXV

OCTOBER, 1902

No. 6

EDITORIAL NOTES

When a home missionary has to buy soft coal at \$13 per ton, it must require close pinching in every other line to do it, or try to do it.

The coal strike, which hardest hits the weakest, and will pinch the poor with dear fuel in the bitter months, has hit some home missionary churches in the anthracite districts very hard. The State, which prevents free fights between Catholics and Orangemen, will one day prevent the industrial wars of which the public now pays the cost, while submitting to be the chief sufferer.

City pastors, who can make from twelve to twenty calls in an afternoon by help of the electric car, will sympathize with the home missionary pastor in Montana, who has made eleven pastoral visits in five days by covering a hundred miles on horseback.

There is a home missionary church, described as at present "struggling," from which three men, all heads of families, have been called in succession to fill University positions. A church that has such an output to its credit need not be weary of struggling or doubtful about getting help.

When a home missionary writes that he has to care for three organized churches, besides five out-stations where regular services must be held every fortnight, with many miles of walking from point to point, one wishes that he had a horse, and might never be compelled to sleep, or try to sleep, on "a rough board bunk."

We know of a seminary student who went into the home missionary field of the West in preference to settling in a city parish. After he had got well started in his work he was asked if he would consider a call from an Eastern church paying \$2,500 salary. This he answered in the negative from a sense of duty. Let the spirit of the man at the front be seconded by a like spirit in the sustainers of his work.

The suggestion offered last month deserves repeating for the importance of the matter. It is very desirable that every one of the ten State Associations or Conferences meeting this month should respond heartily to the opportunity of representation in the management of the CONGREGATIONAL HOME MISSIONARY SOCIETY which has been presented by the amendment to its constitution unanimously adopted last June. Every State organization is thereby entitled to three representatives, and one more for every five thousand communicants. In every State Auxiliary there are those who will doubtless see to it that the opportunity is not neglected to which their attention has been called.

The October Meetings.

The pastor of a home missionary church in Nebraska writes that he thinks of organizing a class for Bible study under the direction of the American Institute of Sacred Literature. This is a good thing to do, and now is a good time to begin. The Institute now has fully ten thousand in its classes, and the number grows. Circulars of information, specimens of work, etc., are forwarded to all applicants. The scheme includes also courses of professional reading for ministers. The United States mail brings the studiously disposed in the remotest and smallest hamlet or in the loneliest farmhouse into helpful connection with the resources of the University. The address of the Institute is Hyde Park, Chicago.

Courses of Bible Study, etc.

A church could be named here, whose missionary offering is about one-third of what it was some years ago. The strange fact about it is that the offerings were larger when the church was smaller and poorer, and paying interest on a mortgage. Now, with numbers doubled and mortgage cleared, its missionary contributions have shrunk in a still greater ratio than its ability has increased. Clearly this church is doing far less for the spread of Christianity than it has proved itself able to do. An explanation of the case may be found in the fact that, when the church was small and poor, it had a pastor who was interested in systematic giving, on the principle that snowflakes make snow drifts. But his successor, though efficient otherwise, has not attended to that. This is a typical case. It is worth thinking upon. The deficit is painfully realized by the missionary in the field.

A Case of Shrinking.

Who is responsible for the strange shrinkage in that church's contributions to the common interest it is pledged to? In part, the pastor is responsible. But he is not alone responsible. Pastors come and pastors go, but the church stays there, especially its "pil-

lars," and weighty interests depend upon them. It is doubtless true, as a speaker at our last Annual Meeting stated, that where some pastors go missionary offerings increase, but decrease where others go. But what a shirking of responsibility for the church "pillars" to let the largeness or the littleness of their share in the missionary work of the associated churches depend on the interest of their pastor for the time being! This might be expected in sacerdotal communions, where everything depends on the priest. It is utterly alien to Congregationalism. It is not pleasant to think that somebody is shirking, but the facts point that way, and indicate who it is.

The home and the foreign missionary have each his peculiar difficulties, those of the latter a numerous group, ranging all the way from the furious Boxer to the fatuous Censor. An American residing in the Sultan's domains tells us about the latter and the trouble he makes. One of our missionaries was about to print a sermon, in which the words were quoted, "If any man say, I love God, and hateth his brother, he is a liar." The censor objected to the statement. It implied that the Turks were liars, since they hated and slew the Armenians. But the censor was willing to withdraw his objection if the missionary would say *sister* instead of "brother." Another exception was taken by the censor to the title of Dr. Van Dyke's book, "The Other Wise Man," of which the missionary was about to print a translation. This would not do; it implied that a non-Mohammedan was wise. And so the title had to be changed. So in the illustration of the book, where the Wise Man is represented as gazing on the Star of Bethlehem. The star, said the censor, must be effaced, for it was symbolic of the Sultan's palace. And so it was effaced, and the Wise Man was left gazing into emptiness. These, however, are trivial specimens of the trouble made by the censor for our missionaries. Much more serious is his confiscation in the post office of many a copy of the weekly religious journal that the missionary should receive from home, in which some sentence has been detected that stupid suspicion can pervert into an insinuation unfriendly to the Grand Turk. But absurd as is that Turkish censor, a good second to him is right here at home in the prejudiced American, who occasionally airs his ignorance of missionaries and their achievements through paragraphs and pages of calumny and detraction in print. The home missionary has difficulties that we all know about, but they are of quite another sort. Especially is he free from the often galling fire in the rear.

SCRAPS FROM OUR MAIL BAG

Our little school holds the county banner among all denominations, which the County Sunday School Convention gave for good work done last year. *Florida.*

A movement is on foot to unite the Presbyterian and Congregational Churches in this place, which will save a large amount of missionary help, besides strengthening local interests. *California.*

Short pastorates are a disadvantage to Western churches. This church is twenty-two years old, but has had eleven pastors. *Minnesota.*

The church needed painting, but could not afford to hire painters. So the missionary pastor, having collected enough to buy the paint, donned old clothes and did the job himself by dint of hard work. *North Dakota.*

A parsonage has been built costing \$1,500, the missionary pastor working as assistant carpenter six days out of seven. *Minnesota.*

There is a neighborhood only seven miles out from Kansas City, which has forty-four enrolled in its public school, but has neither Sunday School nor preaching.

Two brothers, not on speaking terms for five years, have been brought together in loving reconciliation, after much prayer and work. *Alabama.*

My wife preached at one appointment, and I at another, forty miles apart, then both returned home again for the evening service. *Colorado.*

A supply of good wholesome reading is a good thing to take along on pastoral tours, to distribute in every home, especially where there are children. *Colorado.*

In eighteen months we have seen the church grow from thirty-five to a membership of one hundred and twenty-one, some of them as able, active, helpful and influential as any in Northern churches where I have been pastor. When our fine parsonage is paid for we hope to be independent. *Florida.*

Several missionary pastors report having organized children's classes under their own charge. One whose average Sunday congregation is not quite sixty reports that "Decision Day" has brought forward fourteen young people to begin the Christian life.

CONNECTICUT, THE PIONEER

BY THE REV. JOEL S. IVES, SECRETARY

Connecticut is proud of her history, and she has a history of which she may be proud. The "General Court" was a pioneer missionary society, and her "country parsons" were the pioneer missionaries. Missionary journeys into "the regions beyond" were made before the Revolutionary War, and nearly four thousand dollars were contributed



FRENCH CONGREGATIONAL CHURCH, TORRINGTON, CONN.

for such work under the care of the Committee of Missions of the General Association between 1793 and 1798. The Missionary Society of Connecticut was organized June 19, 1798, and is the oldest society of its kind on the continent—the pioneer of all the great missionary operations which have made the last century so notable. The total offerings from the State for Home Missions from 1793 to 1902 amount to \$4,293,090.60. Would that it were as easy to compute the lives of faith, the years of toil, and the availing prayers!

Many of the churches in New Hampshire, Vermont, New York, and

along the westward march of empire, were founded by men sent out by the zeal of Connecticut Congregationalists. The first Protestant preaching in the Louisiana Purchase was by Samuel J. Mills and Salmon Giddings, where is now the city of St. Louis.

There were "giants in those days" of John Davenport and Thomas Hooker, Governor Trumbull—Washington's "Brother Jonathan"—and

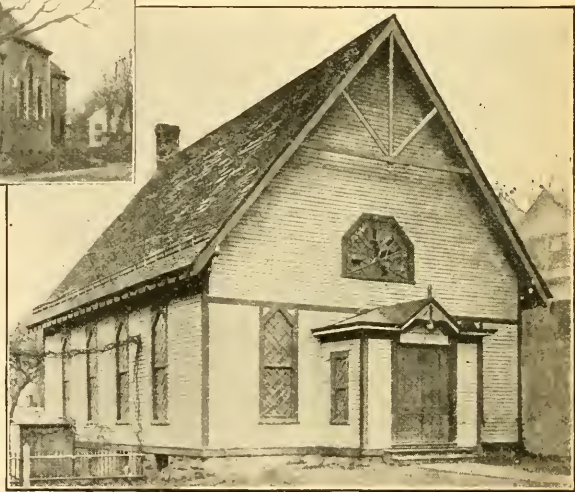
General Putnam, Drs. Bacon, Beecher, Dwight, Finney, and Bushnell. It was "nothing accounted of" for the country town to turn out preachers, poets, historians and public men by the score.

Out of this zeal for the work outside the State the Missionary So-



OLIVET CONGREGATIONAL CHURCH
BRIDGEPORT, CONN.

ciety administers a fund of more than fifty thousand dollars, and helps to support nine of the Superintendents in western States.



OLD OLIVET CHURCH, BRIDGEPORT

In 1756 the five largest towns were Middletown 5,664, Norwich 5,540, New Haven 5,085, Fairfield 4,455, Windsor 4,220; in 1774, New Haven 8,295, Norwich 7,327, Farmington 6,069, New London 5,888, Stratford 5,555; in 1782, New Haven 7,966, Norwich 7,325, New London 5,688, Farmington 5,542, Hartford 5,495, and Stratford just behind with 5,473. It was 1830 before there was a town in the State with a population of 10,000. The changes in population which thus began in the eighteenth century were more marked in the nineteenth,



PARSONAGE OF THE FRENCH CONGREGATIONAL CHURCH, TORRINGTON, CONN.

and particularly in its latter half, furnishing new problems, and changing the State from one which may pour lavishly its benevolences into streams flowing to the ends of the earth, to a missionary State needing, to be sure, not all its charity to remain at home, but a continually larger share of its benevolences to flow to its rural communities and growing thousands of foreigners, lest, forsooth, those streams dry away,

as if in the sands of the desert.

Notwithstanding this missionary zeal, the need of work at home was soon apparent. In 1783 the New London Association memorialized the General Association with this question: "What shall be done respecting our destitute churches?" In 1803 the same Association proposed a change in the constitution, "which will enable the Society to minister to the destitute places in the State." In 1814 Dr. Lyman Beecher said: "There are in this State districts as far from heaven and, without help, as hopeless of heaven, as the pagans of Hindustan or China." Religion was at a low ebb throughout the State. In 1816 the Domestic Missionary Society was organized, which in 1830 was merged in the Missionary Society as auxiliary to the National Society. If any are inclined to be pessimistic in these days, it would be of encouragement to read the records of the opening years of the last century.

Immediately upon the organization of the Domestic Society four churches received aid, and two of them have received aid from 1816 to the present time. Eight began to receive aid between 1816 and 1819, and four of these have become self-supporting. In 1830 twenty-two churches were on the list, seventeen of which are now self-supporting. In 1840 seventeen were on the list, eleven of which are self-supporting. It is interesting to note that in that year \$1,000 was voted to the Rhode Island Domestic Society. In 1850 twenty-four churches were aided, fourteen of which are now self-supporting. In 1875 thirty-six were aided, of which sixteen are self-supporting, and one has disbanded. Since this date the number of native churches aided has not varied much

from forty, and it does not seem likely that the number will increase materially. But for the last fifteen years there has been an increase of foreign churches bringing the total number aided up to sixty-two, and that source of increase is likely to be present with added force.

During 1901 forty-one native churches were aided to the amount of \$7,993.78. Two of the churches on the list became self-supporting.

While changes in business and population have depleted the country, and lessened greatly the relative influence of "the country town," it must be remembered that a constant stream of young life is still flowing down the hills into the stress of life. That stream must be kept pure. The sanctuary must be "in the midst thereof." It is a well-recognized principle that for the well-being of the State the rural sections must be cared for. The strategic point is still in the country. Many indications also show that the low tide of country depletion has been reached—indeed that the tide has turned to flood.

Abington is a typical Connecticut village with a meeting-house dating from 1751—the oldest in actual use in the State. It will suggest to many a reader the "little white meeting-house" of his childhood.

The Society administers ecclesiastical funds, which may be voted to its care in its department of "Special Trusts." Twelve parishes have availed themselves of this opportunity to conserve their funds, or the gifts that have been made because the donor could thus be reasonably sure that his gift would accomplish its designed purpose. The total assets in this department are about \$40,000.

The title of the parsonage property given by the late Charles Alvord to the French church in Torrington was vested by him in the Missionary Society, as he desired that the property should be securely held, and that, if in the future there should be no need of the parsonage for a French church, it could revert to the general missionary work of the Society.

Magnifying the doctrine of "free-will" Connecticut Yankees have built more churches than is wise, and yet there has been a constant need of organizing new churches. Congregationalists believe in comity. If all the denominations were as true to that faith, the misfortune of a new enterprise in a decadent village would not be found. Bridgeport has added not less than 60,000 to its population in forty years. There is good reason, therefore, that five Congregational churches should have been organized in that time in addition to the three already there.

It is altogether probable that the Olivet Church, organized in 1870,

could not have maintained itself except for the assistance rendered by the Society. The eye, as it looks at the old building and then at the new, can tell the story of "its struggles and its victories too."

Fifteen churches organized since 1850, and aided by the Society, have come to self-support. There is no more practical and efficient charity, and one that may be right under the eye and care of the donor, than that given to a wisely planted "new enterprise." Succeeding gen-



CONGREGATIONAL CHURCH, ABINGTON, CONN. Erected 1751

erations may say, "Our father Jacob gave us this well, and drank thereof himself, and his sons."

During 1901, twenty-one foreign churches were aided at an expense of \$4,619.99, five missions with \$507.24, and seven general missionaries with \$1,043.26, making a total of \$6,170.49 expended for foreign work. This amount was divided between sixteen Swedish churches, two Danish, one French, one German, and one Hungarian; two Swedish missions, and three Italian; two Armenian missionaries, two Swedish, one

Dane, one French, and one Italian. There are about 2,000 members of these foreign churches. Two Swedish churches have come to self-support. At least one hundred localities are reached by these different workers.

But here is the problem of greatest difficulty and of constantly increasing proportion. The very life of more than one of our country churches is dependent upon reaching the foreigners who are outnumbering the native stock. It is the problem of the city, the manufacturing village, and the farming hamlet. The problem is to reach with the church and the Christian home the immigrant from every nation under the sun. Not only immigration, but the birth and death rate are operating to make Connecticut more and more a foreign State. Our churches are adopting "foreign pastors;" but every church in Connecticut needs to make its own minister a "foreign pastor." Our churches gave in 1901 \$82,454.27 to foreign missions; every church member needs to give himself to the work of foreign missions in his own community.

New Britain is 74 per cent. foreign, with a large proportion of Swedes. The Swedish Congregational church has over three hundred members, but there are many outside of all church influences. Every Christian should put over against every unchurched foreigner his own consistent Christian life. It is not enough to give money. One must give himself.

The Missionary Society of Connecticut is the agent of the churches for the administration of trusts, for the dissemination of missionary intelligence, for the awakening of missionary zeal, for the encouragement of benevolence, for the conservation of ecclesiastical funds, for the wise bestowment of missionary aid, for the quickening of new enterprises, for the succor of waste places, for the preaching of the Gospel to all peoples.

The market value January 1, 1902, of the total trusts committed to the Society was \$180,201.96.

The times demand a more intelligent study of the necessities of the State; an appreciation of the changed and the constantly changing conditions of the present; more of the missionary spirit like that of our fathers, which carried workers into "the wilderness" laying the foundations for the Christian civilization which is our pride to-day; more prayer; more self-sacrifice; larger gifts to the Lord's treasury.

Save Connecticut to save America;

SAVE AMERICA TO SAVE THE WORLD.

CONGREGATIONAL IOWA

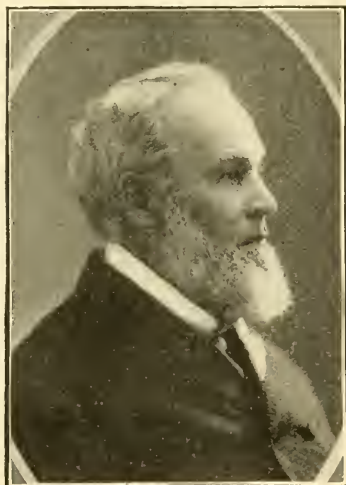
"FROM DAN TO BEERSHEBA"

By the REV. TRUMAN O. DOUGLASS, D.D., Superintendent.

Iowa is a rural State. Counting 8,000 as the minimum city population, as Josiah Strong has instructed us to do, we have but seventeen cities. Seven of these are on our "River front." Dubuque is the "Key City." In early times here was the principal gateway to the regions beyond. Here home missions entered the new territory. Perhaps there is no spot within our borders that better illustrates the work of home missions, both ancient and modern. Aratus Kent, the young man who said, "Send me to the hardest place you've got," and was sent to Galena, was the first to do missionary work this side of the river. The first to be stationed here was Cyrus L. Watson. His commission was for the "Dubuque's Mines, Missouri Territory," and was dated December, 1835. The secretaries then in the New York office did not know everything, for the name given to this region at that time was Michigan Territory.

The story of the old First Church must be told for the most part simply by these pictures.

Its beginnings, May 12th, 1839, were very small, seven uniting by letter and twelve on confession of faith. It began with a Presbyterian name and form of government, but in 1842 voted that "hereafter the business of the church be transacted in a session of the whole," and so began to walk the Pilgrim way. The church has now a membership of over five hundred. It has been the mother of churches. It has furnished a goodly number of men and women for the ministry and missionary service. It has helped to lay the foundations of educa-



THE REV. T. O. DOUGLASS, D.D.

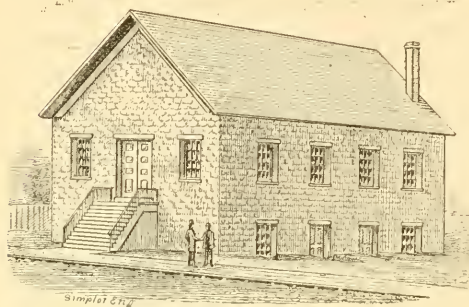
tional institutions in the Commonwealth. It has been distinctively a revival church. Dr. J. C. Holbrook, pastor for eighteen years in the early times, could not be at rest unless engaged in revival work. Many churches around in three States were quickened into new life by his evangelical zeal.

In the founding of this great Christian plant the Home Missionary Society invested \$3,300. The cash returns from the invest-

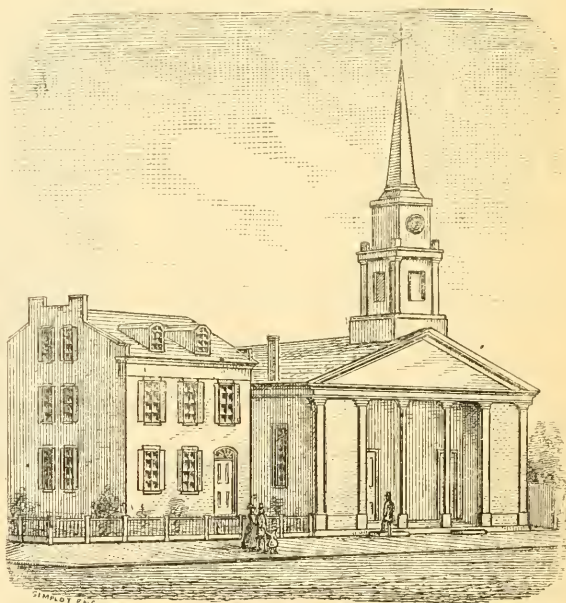
ment have been \$7,470. Mission work among the Germans of Dubuque was started over fifty years ago, but Immanuel Kirke was not organized until 1868. The development of this enterprise might be

presented in pictures of buildings, but we choose rather to show the face of the man through whom, by the grace of God, the great work has been accomplished. The Rev. Hermann Ficke has been working in this field for thirty-four years. He began with an audience of six. The membership of the church now is 214. Buildings there were none. Now large congregations and a Sunday

school of over four hundred members gather in a substantial church costing \$9,000, and the pastor lives in a commodious parsonage. This



1. THE OLD STONE CHURCH. 1839-1846
Size, 40 x 60. Capacity, about 350



2. FIRST CONGREGATIONAL CHURCH,
Dubuque. 1846-1858

is one of the most important German Congregational plants in America. The Home Missionary Society put into this plant \$5,090. Cash returns so far have been small, not one per cent. of the investment, but the moral and spiritual returns have been abundant. A business man of the city recently gave this testimony: "Hermann Ficke has done more for the young men of Dubuque than any other man." (See page 230.)



3. FIRST CONGREGATIONAL CHURCH,
Corner Locust and Tenth Streets, Dubuque. Dedicated 1860
Capacity of House, 1,000. Cost, \$62,000

Now for something modern. There is a tip-top institution upon the hill called the Summit Church. A dozen years ago it was only a mission Sunday school. When it was organized into a church of just a dozen members, a little less than twelve years ago, some of us doubted the expediency of the organization. The present membership is 341. The Sunday school has an enrollment of over 300. The church building has been enlarged three times. This is the way it is to-day: The church came to self-support in five years, the aid granted

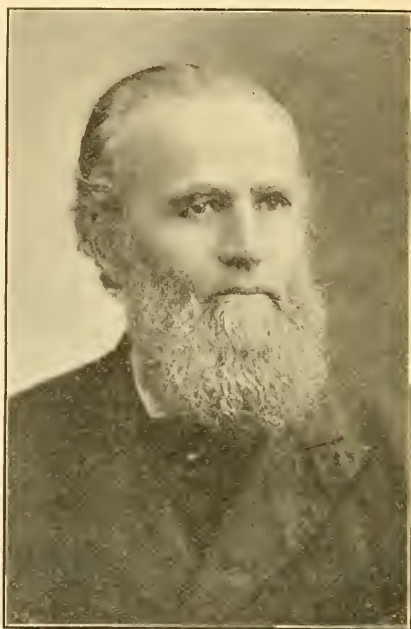
being only \$1,550. Already \$545 of this amount has been returned.

We would be glad to present here a picture of the pastor, the Rev. G. M. Orvis; but it would occupy too much space. He is the biggest preacher in Iowa, weighing over 300 pounds.

Dubuque was one place of beginnings, Denmark was another. The Denmark church preceded that at Dubuque by more than a year. Here is Iowa's first Congregational meeting house. Here Denmark Academy began its existence. Here seven members of the Iowa Band were ordained. Here "Father Turner" preached for many years. The early home missionary

operations of the territory were for the most part down here in southeastern Iowa. Here were the patriarchs Reuben Gaylord and Julius A. Reed. Here, for the most part, the brethren of "The Band" found their fields of labor. Here were planted the early churches—Denmark, Danville, Fairfield, Burlington, Davenport, Muscatine, Mt. Pleasant, etc., etc.

But this is familiar history. Let us look at a bit of home missionary work down in this region less familiar. In the January number of THE HOME MISSIONARY, 1861, Missionary S. Hemenway writes from Salem: "The prevailing influence here is exercised by the Quakers, who trample upon the sanctity of the Sabbath, scoff at the ordinances of God's house, ridicule the idea of the pastoral relation, and so teach their children. The little children when I came here could point out the '*hireling preacher*'; and as an evidence of their contempt for his preaching would play ball in the afternoon by the side of the sanctuary. By God's blessing we have succeeded in getting hundreds of these children of Quakers to attend Sunday school. They are our hope for this community." Again he writes: "The mem-

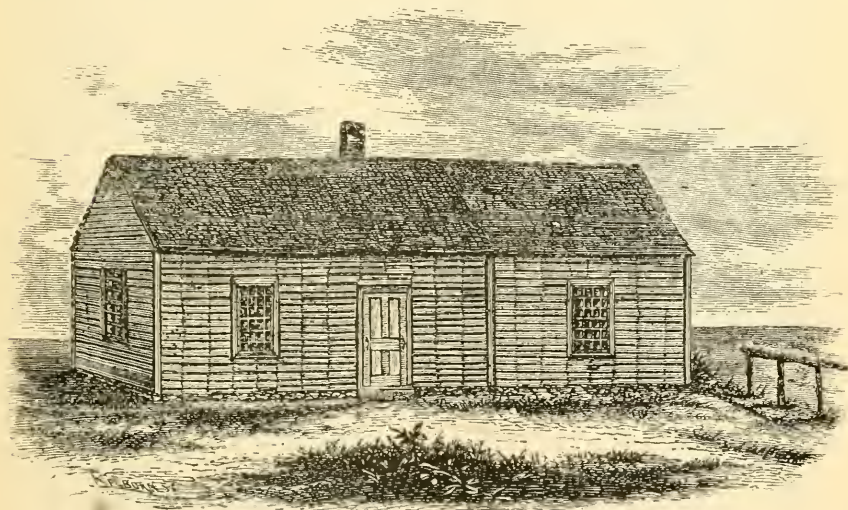


THE REV. HERMANN FICKE
of Dubuque, Iowa



CONGREGATIONAL CHURCH AT SUMMIT, IOWA

bers of this church have only nineteen children, but our list of scholars is over 200. Many of these children are from the best families among the Friends. My hopes for Salem are based upon the Sabbath school and rest with these children." Well, Brother Hemenway's hopes



FIRST CONGREGATIONAL CHURCH AT DENMARK, IOWA

were well founded. These wicked Quakers have developed into first-class Congregationalists. In a village of less than 550 people we have a membership of 347. The Home Missionary Society contributed to this enterprise \$5,200.

The strength of Congregationalism in the State is now in northern Iowa. Two-thirds of the churches are in the northern half of the State. In the two upper tiers of counties we have eighty-four churches. Osage is a good illustration of church building in this region. It began as an old school Presbyterian church. But the Yankees came in force and delivered it into the freedom of the Pilgrim faith and order. This was in 1858. The two pictures indicate progress. The last building, recently dedicated, cost \$32,000. The town has a population of less than 3,000.



OSAGE FIRST CHURCH



NEW OSAGE CHURCH

The collections, too, indicate progress. Parson Smith writes about his home missionary offering in 1863 as follows: "Our contribution to the cause of home missions was \$12. Knowing that it would be idle to ask for money, I announced to the congregation that where money could not be had, grain, store goods, or such articles as could be used in a family or in some way converted into what might be made available for that purpose, would be accepted instead. Accordingly I obtained 25 cents in silver, \$1.30 in shiplasters and the balance in grain and other useful articles. The people are as much as ever interested in home missions, but where there is no water in the well none can be pumped out." This is an Osage home missionary collec-

tion in 1863! The Osage home missionary collection in 1901 was \$232.75, and in 1900 it was \$321.61; contributions for the past decade have been \$3 412, and the total, \$6,981.63, is the income from an investment of \$2,225.

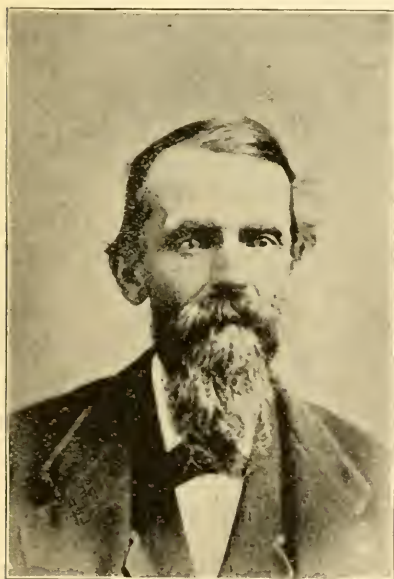
Along the Missouri line Congregational churches are "few and far between." There is a goodly cluster in southeastern Iowa, and another in the southwestern corner, where are Tabor, Shenandoah, Glenwood, etc., but in the southern tier of counties, from Keokuk to Tabor, we have but ten churches. Along our southern border are three whole counties in which we have none. Some day there will be a change. Within a year down there one church of another order has found rest and liberty in the Congregational way.

For central Iowa and "the Missouri slope" there is no space in this article.

Our largest church, Grinnell, with over a thousand members, and our next largest, Plymouth, Des Moines, with 750 members, never received home missionary aid. This is not the whole list, but it is nearly so. Home missionary work in Des Moines is all of recent date. You have on your books appropriations charged to Des Moines, but these all went to the First Presbyterian Church of the village. The home missionary grants to Moriah, North Park, the Pilgrim, the German,

and Valley Junction, amounting to \$11,925, have all come from the Iowa Home Missionary Society since its organization twenty years ago.

The home missionary ground of Iowa to-day is in the northwest corner. Of the fifty churches within the bounds of what was the Sioux Association only seventeen were in existence twenty years ago. Let Hawarden stand as an illustration of the new work up in that region. The church was organized in 1883. We did not ride into town on the cowcatcher, but went in "afoot and alone," just ahead of the train. We were early on the ground. We gave generous aid. The Congregational Church Build-



Mr. T. K. HURLBUT, Danville, Iowa

ing Society also was generous. Church building and parsonage were secured without delay. The church moved right on, and came early to self-support, using home missionary funds to the amount of only \$1,368. This is ideal—early on the ground, generous aid, early self-support.

So runs the story of home missions in Iowa, the principal agency by which Congregational Iowa, with its 320 churches and a membership of 37,000, has come into being.

Here is a man who has seen all this accomplished. He was a charter member of our second church in Iowa, organized at Danville in 1839. He is still so

young that every pleasant Sunday morning he comes to the church and stays to the Sunday school. (See page 233.)

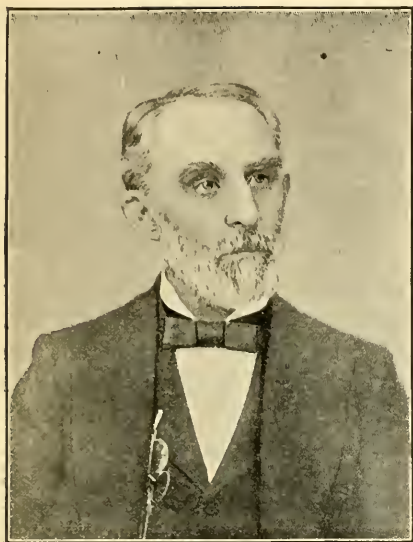
And here are the men that under God have done it all—the typical home missionary and the typical pastor.

More than half a century ago a young man in Canada on a day of special consecration says: "As other men dedicate themselves to foreign missions, so I dedicate myself to home missions." In 1856 he came to Iowa. He was sent up into Wright County. But one county was not large enough for him. For years he was known as "The Bishop of Wright and Hancock Counties." He had eighteen or twenty regular appointments, and said that a minister could not be "real healthy" unless he preached at least once every day and three or four times on Sunday. At length he grew too old for this service. But he is still at his post, though eighty-eight years of age, pastor of the church at Belmond, as he has been for the past thirty-four years. Let me introduce to your readers the Rev. John D. Sands, a typical home missionary.

And here is a typical Iowa pastor. He began as a home missionary, of course, at Atlantic, while Atlantic was still down at Grove City. The church has never had any other pastor. And he has never had any other parish. For thirty-six years he has ministered to this people,



THE REV. JOHN D. SANDS



THE REV. EDWIN S. HILL, D.D.,
of Atlantic, Iowa

and they never loved him as they do to-day. The Home Missionary Society invested in this man \$1,850, and a better investment was never made. As the years go by, and the history of Congregational Iowa in these days is written, one of the great names in the history will be the Rev. Edwin S. Hill, D.D., of Atlantic, a typical Iowa pastor.

NOTE.—In the two decades of self support, Iowa has raised and expended only a few dollars less than \$300,000, and has sent to the treasury of the National Society more than \$70,000.

THE EDITOR

OCCUPANTS OF A SPANISH MANSION IN CUBA

BY THE REV. EDWARD P. HERRICK.

On the outskirts of many Cuban cities are what were once lordly homes, now falling into decay, and to be rented at a greatly reduced price; once centers of social gaiety, the abiding places of Spanish grandees, haughty generals, echoing to sounds of revelry by night, where liveried servants and black slaves awaited the master's nod.

There is one in Matanzas, begirt with beautiful quintas, opposite the Santa Cristina military barracks, where 1,500 Spanish troops were quartered, now occupied by the Congregational Home Missionary Society.

It overlooks the matchless bay, with its rich sea-tints and palm-thatched shores, a combination of fortress and house, with lofty, thick doors, high rooms, built around a paved courtyard where the trade winds play hide and seek as they blow fresh from the sea near by, laden with the fragrance of tropic gardens, tempering the rays of a fierce summer sun.

Two hundred soldiers could manœuvre on its spacious roof reached by a spiral iron stairway. The wide outlook over the sparkling seas, whose tints, light green, deep blue and purple, change often, amply repays one for the climb.

This great building, a typical Spanish mansion, has had occupants with widely differing ideals and standards. Its cool corridors, lofty

sala, and commodious suites of rooms could tell many a tale of romantic interest, mayhap of tragedy, during those years of Spanish dominion, now swiftly fading into oblivion.

Occupant No. 1.

A wealthy planter, owner of a vast sugar estate, living in the prosperous days when this aristocratic city rolled in wealth, the poorest had a competence, and the harbor was full of vessels bearing our famed sugar to the ends of the earth.

He planned and built this feudal castle, placed the loopholed turret on the roof, reared the thick walls, lifted the graceful Moorish arches, riveted the iron bars to the high windows, placed over the doors those curious semicircular windows of elaborate design, in which variously colored glass is skillfully fitted, through which the sunshine sifts in iridescent colors on the stone floors beneath.

He constructed the great Roman bath and planted tropic trees and choice exotics in the garden. His carriage house and stables did not lack elegant coaches and choice steeds. His stately wife and charming daughters rode along the Prado of Matanzas past the historic fort San Severino, where so many Cuban patriots sealed their devotion to liberty with the ruddy drops of their life-blood.

Occupant No. 2.

General Moreno, a Spaniard of high rank and great wealth.

I met one who saw the house as it was in those days of lavish expenditure. To him it was a dream of beauty and palatial splendor. Exquisite paintings and choice portraits adorned the walls, velvet carpets covered the floors, tapestry rich in design, superb in quality from the looms of the Orient, suggested the Alhambra. Marble statues graced the corners, and all the furnishings gave him such a conception of luxury and princely magnificence that the beautiful vision had not faded after the lapse of years, and still he seemed to see the happy guests and hear the fountains plashing under the lemon and mango trees, while the bananas waved their fronds in the soft moonlight, as the jeweled skies bent tenderly over the richly attired company.

He seemed to hear the rich strains of the Spanish band, as the dark-eyed beauties and the officers decked in gold lace whirled in the dance, or sipped their wine in the arbors where the passion flowers bloom and the mocking-bird pours forth its liquid music.

Those were the days of the Spanish Dons and Hidalgos, when pride of lineage and wealth were at their best, and American invasion was not feared. And still the spacious rooms seem to echo to the notes of the guitar or piano played by skilled fingers, now stiff and wrinkled with age, or turned to dust on far away Asturian hills.

Occupant No. 3.

A United States colonel, who made it a center of social gaiety and generous hospitality. Gallant officers who fought at El Caney and fair American ladies "tripped the light fantastic." Great dinner parties were given, the poor went not away empty from the door, the wide rooms were filled with merry guests. The United States band played choice airs on the lawn in front. They left behind them pleasant memories, and the suggestive motto on the wall, *Toujours Pret*.

Military renters, Spanish and American, depart to give place to No. 4, a missionary of the Congregational Home Missionary Society, with his humble furniture, cabinet organ and hymn book. Securing the house at a low rental (for times have changed), they are almost lost in the vast bare rooms which seem to be peopled with the ghosts of vanished years in the mysterious watches of the night.

Redolent with such strange memories, was it ever more useful to Cuba? Does not the modest chapel, with its Scripture texts on the walls, stand for all that is best in the Anglo-Saxon civilization?

Here Christ's praises are sung, His holy words expounded, and do they not consecrate to higher and nobler uses a house once given up to social pleasure and lavish display, but henceforth to be known through the coming years of Cuba's renaissance as a house of prayer?

GLIMPSES OF A SUPERINTENDENT'S FIELD WORK

We reached Clallam Friday night and looked for our horses, which had been promised us, with some eagerness, for we had a forty-mile ride before us on Saturday to reach the Sunday appointment. But no horses appeared. Saturday morning we each made a light pack of necessary things, donned our camping clothes—all we could take—and started for Quillayute on foot, expecting to see the promised nags at any turn of the road. We mounted hills and traversed creek bottoms, marched through magnificent forests of cedar, spruce, hemlock and fir, and by night, after a splendid walk and abundant exercise, found ourselves at a ranch twenty-seven miles in on our way. The last five miles, with a game knee on one leg and a blistered sole on the other, I was quite willing to ride a borrowed horse, which Brother F—— absolutely refused to share, skimming along over the road like a duck over the water, as though he was just beginning a fresh morning walk, chatting with the young man who had given me his mount. It was quite a fall for my physical pride, for I reasoned that a robust young fellow of

forty ought to be able to keep up with a man of sixty. But my pedal extremities were not in good trim; so what could I do? I had some silent satisfaction, however, in seeing that he was about as glad to reach that ranch as I, and just as willing to accept our host's generous offer of horses to complete our trip on Sunday morning. But if ever I enter a six days go-as-you-please contest, I'll train awhile before I enter against F——. On Sunday morning we mounted our horses, our host bareback, and I on a saddle with stirrups three inches too long, in which, for fifteen miles, I tried in vain to keep my wandering feet, and after a vigorous and, under the conditions, not too restful ride, galloped up to the Quillayute prairie in time for morning service. For five years the field has been vacant. Heroically a few have kept alive the Sunday school, and once in a great while have had some service when a minister happened in. They were delighted that we could be there, and especially at the hope that the work could once more be opened. When a few years ago the forest reserve was created in this region, closing many beginnings of civilization, many moved out of the country. Now that it has been thrown open again, and the timber claims and homesteads are again being taken up, and a railroad is pushing northward from Aberdeen and Gray's Harbor to tap all this fine timber country, it is settling up again. It will soon be an important section. From now on the work will grow rapidly as these beginnings of towns and lumber camps grow into larger proportions. Eventually the railroad will skirt the entire coast surrounding the beautiful Olympic Mountains, giving the towns on the Straits large commercial importance. We want a large framed, large hearted man for this work, who can walk like F——, ride like a trooper, preach like Beecher, sing like a bird, be a brother to every old infidel in the timber, clear land, build houses, fish, hunt and raise stock, and travel twenty miles each Sunday, in all weathers, principally rainy, and if in addition to these accomplishments he knows how to physic a man, dose him for smallpox and fever, and set his broken bones, as F—— did, he will fit all the better. Can you suggest one? We want him in two months from date.

After dinner we mounted our horses again for a ten-mile ride to Forks. Here is a prairie with three hundred people without a single religious institution. The Sunday school had died for want of a leader. After service, Sunday night, at which they filled the schoolhouse, we organized a Sunday school, and talked up the erection of a church. They were eager for it. Monday, F—— canvassed the prairie, and in the evening we held a second service, at its close forming a temporary organization of the Forks Congregational Church, and appointing a

strong building committee. F—— at once agreed to return and erect the building, and at the same time try to erect a parsonage at Quillayute. Lots were given in two places, and we left Forks full of hope that the money for building and for pastor's support that we asked them for could be raised.

Tuesday, we rode back to Quillayute, held another service there, perfected parsonage plans as far as we could, and Wednesday, mounted horses again for our forty miles' ride out. We stopped two hours on the way to fish, and reached Clallam about 9.30 P. M. Mr. Tyler, one of the fine young men in the Quillayute church, was most kind, coming out with us, securing horses, and doing all in his power for our enjoyment. No people could have been more hospitable than the friends we found in there, living in much hardship and privation, but putting their best at our disposal. In one home husband and wife gave us their bed in a two-roomed house, themselves taking a "shake down" on the kitchen floor.

Washington.

Reports from the Workers

HELPED TO HELP OTHERS

This has been a very good quarter indeed. Congregations have filled the church. Finances have been satisfactory. Nine have been received into membership. An Intermediate Christian Endeavor meeting is being started. We have opened a branch Sunday school four miles out. We have formed a Cent-a-day Band, having fifty members already, for benevolent purposes. We shall treble our offering to your Society this year, give to every one of the seven Societies, and at any rate double our general benevolent offerings.

We have come to self support, and the people have put the pastor's salary at \$1,200 and parsonage, although I did not think they could do it. The church in assuming its own self-support desires me to express to your Society its great gratitude for your help in the past. You have enabled us to place a strong church at a strategic point, and have made possible a future career of great usefulness. We heartily and sincerely thank you. Now we will do what we can to help others.

Washington.

LOW TIDE, AND THE REASON WHY

The great need of G—— is seen in the fact that out of twenty-three hundred inhabitants not more than one hundred and fifty are in any way interested in the work of the churches. Most of the best people of the town are out of the church. This is to be explained by the

low standards held by the churches here. Many of the better class are beginning to show a real interest in our work, and some have already indicated their desire to unite with us. In my judgment there is a splendid work for our church here, but it is going to take sacrifice and hard work, especially for the next year. *Missouri.*

SELF-SUPPORT BY YOKING

The matter of self-support is finally settled. This church and the one at L—— R——, Iowa, about twelve miles distant, have decided to yoke. This, however, with the advice and consent of the State superintendents from both States. The arrangement will save the Home Missionary Society in both States \$275, besides making both churches self-supporting. Together they can support a pretty strong man, where otherwise they would both have to receive home missionary aid, and then probably not get the service the field needs. *Minnesota.*

THE FORBIDDEN BOOK

During my work, day after day, I see more and more with what strength the Catholic Church has a hold on the Slavic people, and how hard it is to persuade them. These people have been taught from the cradle to manhood to bow down to the priest and the saint. They have been deprived of the Bible and taught to think of it only as God's Word, but of themselves as too sinful and ignorant to read it. They believe it is only for the educated, and content themselves to leave it closed and unread. A woman told me the other day that the people who read the Bible lose their senses, and that that is the reason we have so many insane asylums. It is with great difficulty one succeeds in selling them a Bible, or even loaning it to them. A great many have never seen one, and if even out of curiosity they would desire to have one, they do not dare to get it, for the priest forbade it. Every child trembles when he comes to call, and women hide in closets and cellars when seeing him approaching the house, for fear it means another dollar out of their hard earnings, yet seem to think that the Catholic religion is the only religion. *Pennsylvania.*

AFTER THE CYCLONE

This has been a hard quarter for our church here. A dreadful cyclone swept through our town this month, wrecking the property of many of our people. Discouraged and dismayed, they have, however, been inspirited by the services, and have actually held thanksgiving

meetings for preserved lives, and taken up collections for the relief of those who are in greater distress than we are.

The preacher looks for little salary forthcoming during the future quarter, and the "love-check" from the Society will be anxiously looked for and wonderfully appreciated. Without such a missionary society such churches could scarcely exist.

South Dakota.

INVADERS REPELLED

We have been having a conflict with the Mormons. Two of their missionaries came into one of our fields, and went to work quietly, circulating their literature and visiting the families, trying to show that they have the same Bible as other churches, and were simply an important Christian denomination. I was sent for, held a conference with our members, and announced a lecture on Mormonism for the next Thursday evening. There was a large congregation, the Mormon elders occupying a front seat. I did not spare them, but showed up their history from the unsavory Smith family and the professed finding of the golden plates by Joseph Smith, and the trouble the Mormons had given the United States Government, down to their present efforts to gain control of western territory for political ends. The elders winced but said nothing. At the close a resolution was passed by the congregation condemning the word and presence of these men, for whom we have no use, and whom we would be glad to see remove themselves from our midst. They were already negotiating for a tract of land in the vicinity, but the latest word is that they have "moved on."

Oregon.

TRANSFORMATION

The scene of our marked revival, the A—— church, shows no abatement of interest, and it seems good to see our meeting room filled with eager Bible learners in a Sunday school whose superintendent and his assistants were only a few months ago leaders in the dances and horse races of the place.

Colorado.

A TESTING TIME

Immigrants are coming in large numbers to Dakota, seeking unoccupied lands. There are many land-hungry people. The Northern Pacific Railroad holds a vast amount of the public domain, and is now demanding the highest prices for lands which are hardly suitable for anything except grazing purposes. When the public domain is all appropriated, we will be confronted with questions which will test our society, the churches, and Christianity. People are indifferent to the

Church and the forms of religion, though they are hungry for the truth, for an applied Christianity, and for better and more just social conditions, which Christianity alone can bring about. Church membership is not considered of much importance any more, especially in these Western communities. The old style of revival is largely falling into disuse. We must train up the children right, rather than reform them after they have been deformed.

North Dakota.

PASTORAL VISITING

We are incessantly called upon to call, and here we must always stay for dinner, or better, all night. So our visiting seems slow, but there is a great deal of it. We drive up to a farmer's house. Mrs. S—— is welcomed into the house, but the pastor is quickly told to unhitch his horse: The men are in the field, the horse is put in the barn; the pastor then goes to the field, and no one is hindered from work. The conversation is usually on the church work, perplexed problems, personal difficulties found in the Bible. Dinner is served eventually, and we have long talks, sweet, spiritual and comforting. The chores are finished; John's colt and Lew's colt have been admired; the Sunday school lesson studied while the pastor is there to help; family prayers, and we lie down to a farmer's rest, the sweetest and best in all the world. After the breakfast we are ready for the drive home, and after a warm exhortation to come oftener we start for a new place. One day is given for sermon preparation; one day for letter writing; one day for odd jobs; the rest of the week for visiting. The weather is dry, the roads dusty, the sun hot. The season of hard work is with us.

Idaho.

REQUIRED REFORMS

The havoc created by the liquor traffic is terrible in the Northwest, and those making money in the saloon are not men hardened in crime, but young men who are simply in the business to make money, seemingly unconscious that they are bringing untold curses upon themselves as well as their victims.

Along with the need of temperance reform, we need to see more progress toward church federation. In the populous centers every denomination establishes itself and outlying communities are almost neglected. If a minister dares to go away on missionary trips, the ones who settle on the field take your people and scatter your church, and yet as Congregationalists we must seek these outside, neglected places. Last Sunday I preached at a schoolhouse and had nearly fifty men besides women and children. It was a great inspiration to see the response and appreciation.

Washington.

HANDS FULL

Besides preaching at three churches every Sunday, making a circuit of twenty-six or seven miles, I have been teaching in the Academy here (North Western Academy). *Oklahoma Territory.*

“WE BELIEVE IN DISCIPLINE”

We do not believe in keeping names upon our roll of members who do not live Christian lives in the community, and I am sorry to say that we had quite a number who were not well spoken of in the neighborhood. We visited them, prayed with them and for them, and made every effort to redeem them, but in some instances it was useless. We erased forty-one names at our Congregational meeting in February, and the effect was good in the community, meeting with universal commendation. Our desire is to build up the Kingdom of God along Bible methods. We believe in discipline. *Pennsylvania.*

MEN WANTED

I wish I could give you some idea of the great need for Christian workers in this section of Washington. I am the only regular pastor of any church on the line of the Everett and Monte Cristo Railway from Hartford Junction to Monte Cristo, a distance of over forty miles. My own parish is large enough to keep two men busy, yet I have to take two days each week for a trip to Silverton, twenty-two miles east of Granite Falls.

Washington needs more men and more money—more men who are willing to be at the front where they are so badly needed, and more money to keep them there.

Let me give you an example of the work. Easter afternoon I started for Silverton after dinner. “Pumped” a railroad speeder four miles, when the grade became so heavy that I had to desert the speeder. Then I walked three miles up the track, where four young men from Silverton met me with a hand-car, and we “pumped” that hand-car fifteen miles down grade and fifteen miles back. It shows that they are in earnest.

All of the country of which Granite Falls is the missionary center is filling up with people from the Eastern States, who are seeking homes here. The population will double in the next six months. Granite Falls has five saloons and one church. Silverton has four saloons and no church. Monte Cristo has three saloons and no church. Satan has his creatures on the frontier. God ought to have his workers there also. *Washington.*

THE BRIGHT SIDE

M—— is a country church with a new undeveloped territory surrounding it. The people are intelligent and industrious, and there is much promise held out of a strong and permanent Congregational center being established here. The outlying farms, which in the main are tilled by people of more than ordinary intelligence, will in a few years have more than doubled in value, as the corn and cotton crops are staple here, and the yield is sure and very large. A month ago we partook of the sacrament of the Lord's Supper, and on that occasion fifteen members were admitted to the church fellowship, six by letter, and nine on confession of faith. There is a loyal, enthusiastic spirit here which it is refreshing to meet with; there is much spiritual fervor, much desire to do good work. The thing which the people lack just at present is money, as they are new comers and their lands are new. But it would seem that this difficulty in a short time would be obviated. The attendance at church service both morning and evening is very large, even though the weather be inclement. Our Sunday-school superintendent is a Presbyterian, an earnest, consecrated man, and the teachers, formerly representing other denominations, have been drawn together by a common purpose into a band of workers, under the title, Congregationalists.

Oklahoma.

FALLING BACK ON THE CHILDREN

This city once had a boom, the bubble collapsed, and many of the more thriving and energetic moved away. Such people are always the stay and strength of the church. The city has fallen into a settled habit of indifference to things religious. Were it not for the churches, it would be very much worse. Our people are fighting a heroic battle, and all the more deserve praise because they absolutely maintain their ground.

I never before realized the importance of working for the young. The children are the future hope of the Christian church. The pastor must use his strength largely with and for them. Out of my experience here two principles of activity have emerged which will direct all my future ministerial work. 1—You do not improve a man by telling him some beautiful thought, but by leading him to do some beautiful act. 2—That preaching to grown people is secondary; the primary services must be in the home. We need to get back to the Jewish idea of a "family religion." I want to understand the child better, and to this end I plan to take some special studies in child life and pedagogy in one of our leading universities.

Washington.

WHY NOT? AND WHY?

The first two weeks of the quarter the pastor and clerk of the church continued the work begun in March, of laying in a supply of wood for the coming winter. This work furnished many hours of healthful, vigorous exercise; the work was not ended when the wood was piled in the back yard. Many hours during the spring have been spent in splitting and piling wood. It hardly seemed right to spend in private labor so much time which was needed for pastoral service, but what else could be done under the circumstances? The words of the early apostles have often come to mind: "It is not fit that we should forsake the Word of God and serve tables." But on the other side stand the words of the apostle Paul: "We toil, working with our own hands." And the conclusion of the matter is this: A man in the ministry must adapt himself to circumstances. What is best in Jerusalem, may be entirely out of place in Corinth. Physical toil is enjoyable and invigorating, but it consumes valuable time, which, as it often seems, can ill be spared from more important work. *North Dakota.*

SMALL MEANS; LARGE HEARTS

When we arrived upon this field three months ago, we found a newly organized church, largely composed of young converts, who were entirely new in the Christian life, and as ignorant of God's Word; but though ignorant, they were full of faith and love, and hungry for the truth. Although our only place of meeting is a poorly ventilated hall, over a store, seated with unplanned planks resting on blocks of wood, without backs, poorly lighted, yet the seating capacity of the hall is taxed to the utmost with eager listeners, twice every Lord's Day. Our people are scattered over a wide expanse of country, many of them coming from eight to twenty miles over rough mountain roads, on horseback or in heavy, springless farm wagons. Most of them have very large families, which they bring to service and Sunday-school. For the most part, the people live in log cabins, with dirt roofs, having but very few of the comforts of life, and doing without very much that we have been accustomed to look upon as necessities. Nevertheless, they have raised by free will offerings, without solicitation, about \$1,500 toward a church building, showing their love for Christ.

One year ago this was a godless place and counted among the very roughest in the State, only a few of the old people being even professed Christians. Last spring the Holy Spirit was poured out here in a marvelous manner. Sixty-five genuine New Testament conversions were the result; among them being nearly all the leading men in this

valley. Our town lies in a wide valley between the mountains. This church is the only one of any kind for more than thirty miles around. The work is so great that it is impossible for one man to do it justice.

Colorado.

THE SOCIAL PROBLEM

Here one is puzzled to know what steps to take. We are just now having a discussion in the papers and on the streets over the question of a "Labor Church." The Rev. — started it by an address at W— recently. It is said our neighbor city, M—, has invited him to organize such a church, and to become its leader. There is no denying the fact that not many wage earners are in the churches.

The church is made up of the better situated of the middle classes. The officers are from these, and the audiences, in the main, also. Church life is not what it should be. The rich and the poor do not mingle together. A church is either an aristocratic church, or it is of the opposite class. In this respect the Roman Catholic Church comes nearer the ideal than the Protestant. The problem is great, and the burden of the conscientious preacher grows increasingly great, year by year.

With the opening of the services this month your missionary has planned several new things in work. For the night service an orchestra; for the morning a more congregational service; for once in two weeks on some week night, a free Congress, after the Chicago Commons plan, abbreviated and modified somewhat. The aim will be to get a point of contact with the laboring man. At present there is none or scarcely any. The Church is much as the Jewish Church was at the time of Jesus' coming. The common people were estranged; but they heard Jesus gladly. To-day the people love Jesus, but they are decidedly outside the Church. I speak of a large element in our community.

Indiana.

HARVEST HOME MEETINGS

This communion service is the prelude to a week of Harvest Home Rally meetings, which we hope will prove very interesting and inspiring to us all. It is our aim to emphasize each evening a special branch of church work, and finish with a Harvest Home supper.

Minnesota.

BRINGING UP THE RESERVES

With the first of September, P— will begin a training class for lay preachers, with a thorough course in systematic theology, moral

philosophy, and ecclesiastical and Congregational history. I have three laymen who desire to be prepared for lay preaching, and there are others in the Methodist and Baptist churches near by who wish such an opportunity to open. There are a half dozen near by places which cannot support a minister, where such service as they may be able to give will be very valuable.

Utah.

CHURCH vs. SALOON

No Sabbaths here; the mines are worked seven days in a week, hence it is hard to reach the miners. Twenty saloons open night and day, good lights, good music to attract the men; but we as Christian people have not a place to care for the miner. We need a new church (our building now is an old bakery remodeled) where we can have a parlor with piano, reading room, bathroom and a place where soft drinks are sold. There is not a place where a man can get a drink of water after nine at night except the saloon.

Idaho.

COMPARISONS

What here is most needed is a sound revival. Our English branch here has had revival meetings, since I have been at work here, four times, and the result, as I can see now, is like the "ashes of a big fire." Since I have been preaching the Gospel (1860—1902) I have held revival meetings at different times and places. Some of the most successful conversions I have had were in my native home, Switzerland; without extra meetings or efforts conversions were very often visible while hearing the sermon, and in a very quiet way. It was something like the conversion of Lydia, reported in Acts xvi, 14-15. With German Congregational churches in this land, I have had revival meetings at M——, P—— C——, D——, G—— V——, Iowa; L——, Missouri; C——, S—— and L——, Nebraska; S——, South Dakota. One result of these revival meetings is that not less than twelve persons are now working in the Lord's vineyard. Sometimes I am asking myself, how is it that the preaching of the Gospel and the prayers for conversions have not the same effect now as in former years? Lord, thy kingdom come.

Wisconsin.

RECEIPTS

AUGUST, 1902

For account of receipts by State Auxiliary Societies, see pages 250 to 252

MAINE—\$187.75; of which
legacy, \$182.75.

Castine, M. F. Cushman,	5 00
M. D.	
South Portland, Estate of	
N. H. and M. S. Titcomb,	
by J. H. Trne, Ex.....	182 75

NEW HAMPSHIRE—\$1,689.17;

of which legacies, \$1,525.00.

Bennington, by G. A. Whitte-	3 55
more	
Hanover, Estate of Mrs. S.	
A. Brown, by C. P. Chase,	
Ex.	1,500 00
Henniker, by A. B. Cross,	
Treas. N. H. M. Soc...	20 00
Manchester, First, by F. H.	
Clement	85 66
Tamworth, Estate of Faxon	
Gannett, by J. D. Hidden,	
Ex.	25 00
West Concord, by Rev. H. M.	
Goddard	13 41
Wilton, Second, by Miss E.	
H. Abbott	41 55

VERMONT—\$503.00; of which
legacy, \$500.00.

Brattleboro, Miss L. Salis-	1 00
bury	
Montgomery Center, by Rev.	
C. J. Peterson.....	1 00
Peacham, Legacy of Hannah	
N. Martin, by G. P. Blair,	
Ex.	500 00
Richford, Church Member...	1 00

MASSACHUSETTS—\$4,728.48;

of which legacies, \$4,521.33.

Mass. Home Miss. Soc., by	
Rev. E. B. Palmer, Treas.,	
by request of donors.....	112 48
Allston, S. S., by W. V. Bat-	
son	7 00
Boston, A Friend.....	25
Fitchburg, C. S. Tolman.....	10 00
Haverhill, A Friend.....	5 00
M. W. Welch.....	10 00
Milton, Legacy of Julia A.	
Young, by J. G. Young,	
Ex.	100 00
Northampton, Edwards Ch.,	
by G. L. Woodruff.....	45 61
Sheffield, by A. T. Wakefield.	10 81
Shelburne, P. J. Stone.....	1 00
Stockbridge, Mrs. W. R. Ful-	
ler	5 00
Williamstown, Estate of	
Mary E. Woodbridge, by	
S. H. Woodbridge, Trustee,	20 00
Worcester, Estate of G. H.	
Estabrook, by A. E. Esta-	
brook, Ex.	954 16
Estate of Olivia P. Waters,	
by G. A. Smith, Adm....	1,747 17
Estate of Albert Curtis, by	
Col. E. G. Stoddard,	
Ex., on account.....	1,700 00

[Erratum: In July receipts, East Long-
meadow Ladies' Aux. should be credited to
Woman's Home Miss. Assoc., Boston,
Mass.]

CONNECTICUT—\$3,775.73; of

which legacy, \$3,571.90.

Miss. So. of Conn., by Rev.	
J. S. Ives.....	16 28
Bloomfield, by F. C. Bidwell	4 47
Chatham, Estate of Samuel	
Skinner, by L. S. Carpenter,	
Ex.	3,571 90
Falls Village, \$3.20; South	
Canaan, \$8.10, by Rev. J.	
L. Evans.....	11 30
Hartford, A Friend.....	10 00
Kent, First, by E. W. Bull...	13 10
Norfolk, A Friend in Cong.	
Ch., by S. A. Selden.....	4 50
North Greenwich, by H. M.	
Smith	5 00
North Stonington, by H. S.	
Young	80 00
North Woodbury, North Ch.,	
\$22; A Friend, \$10, by G.	
F. Morris	32 00
Warren, First, by N. B.	
Strong	27 18

NEW YORK—\$447.32.

Brooklyn, Willoughby Ave-	
ne S. S. of Clinton Ave-	
ne Ch., by G. R. Beard...	25 00
Canaan Four Corners, by	
Mrs. E. P. Patrick.....	6 00
Churchville, by A. D. Stone.	17 56
Elbridge, by Rev. J. Kincaid.	10 00
Hamilton, R. Woodruff.....	1 00
Maine, by S. C. Carman.....	9 61
Massena Center, Mrs. E. C. R.	
Sutton	5 00
Mt. Sinai, by S. H. Miller...	6 50
New York City, Z. Stiles Ely	250 00
Mrs. C. L. Smith.....	30 00
Oxford, C. E. Convention, by	
H. E. Jacobs.....	5 00
Poughkeepsie, First, by E.	
E. Deyo	63 00
Riga, C. E. Soc. of the First,	
by C. F. Adams.....	5 00
Warsaw, by B. Tozier.....	13 65

NEW JERSEY—\$293.50.

Cedar Grove, S. S., by E. G.	
Jacobus	6 00
East Orange, Free Swedish	
Ch., by Rev. C. E. Peter-	
son	2 50
East Orange, Mrs. C. D. Dill	
Upper Montclair, Christian	
Union Ch., by F. A. Arnold	275 00

PENNSYLVANIA—\$44.64.

Carbondale, First, by Rev.	
T. F. May.....	1 85
Du Bois, Swedish Ch., by Rev.	
B. O. Johnson.....	2 50
Hartford, by E. E. Jones...	18 79
Pittsburg, Swedish, by Rev.	
A. G. Nelson.....	5 10

Riceville, by Rev. C. W. Grupe	5 90	North Branch and Sunrise City, by Rev. J. W. Danford	1 85
Scranton, Puritan Ch., by Rev. R. J. Rees	5 00	Silver Lake, Boh. Free Reformed S. S., by A. Jerabek	25 00
Shenandoah, First, by Rev. S. I. Davis	2 00	Woman's H. M. Union, Mrs. A. W. Norton, Treas.: ..	
Warren, Scand. Bethel Ch., by Rev. F. Nilson	3 50	Appleton, Jubilee Fd. \$5 00 ..	
MARYLAND—\$7.50.		Austin	15 70
Baltimore, Canton Ch., by Rev. T. M. Beadenkoff ..	7 50	Jr. C. E.	10 00
GEORGIA—\$4.35.		Benson	10 00
Gainesville, Dist. Conf., by Rev. W. F. Brewer	4 35	Crookston	15 00
VIRGINIA—40 cents.		Cottage Grove	15 00
Snowville, N. M. Richardson ..	40	Dawson	5 00
FLORIDA—\$10.00.		Detroit	5 00
Pomona, H. M. Soc., by H. A. Eames	10 00	Edgerton	5 00
ARIZONA—\$10.00.		Jr. C. E.	1 00
Tempe, by Rev. F. L. Drew ..	10 00	Faribault	60 00
OHIO—\$10.00.		Y. P. S. C. E.	25 00
Oberlin, Mrs. L. G. B. Hills ..	10 00	Jr. C. E.	5 00
INDIANA—\$10.00.		S. S.	10 00
Received by Rev. E. D. Curtis, Ontario, Rev. J. R. Preston	5 00	Mankato	10 00
Lowell, Mrs. S. P. Morey	5 00	Mantorville	5 00
ILLINOIS—\$25.00.		Marshall	12 56
Delavan, R. Houghton, for Salary Fund	25 00	Minneapolis, Oak Park	1 50
[Erratum: In May receipts, D. C. Tower, should be Estate of D. C. Tinker, \$199.85.]	Mendota, 4 00	Y. P. S. C. E.	4 00
MISSOURI—\$30.00.		Bethany	3 00
Carthage, First, by L. N. Manley	30 00	Jr. C. E.	1 00
WISCONSIN—\$11.54.		Plymouth	10 00
Eagle River, by Mrs. A. G. Richardson	8 28	Pilgrim	15 00
Racine, Scand. Free Miss., by Rev. P. J. Gramness ..	3 26	Fremont Avenue	12 00
IOWA—\$56.07.		Park Avenue	55 08
Iowa Home Miss. Soc., by J. H. Merrill, Treas.	36 32	Lora Hollister	7 50
Bridgewater, H. N. Clark	10 00	New Richland	10 00
Newburg, by John Newcomer ..	4 75	Northfield	50 00
Tabor, Mrs. J. M. Smith	5 00	Ortonville, Y. P. S. C. E. for Alaska ..	5 00
MINNESOTA—\$638.66.		Jr. C. E.	2 00
Received by Rev. G. R. Merrill, D.D.: ..		Pelican Rapids	5 50
Hopkins, Mizpah Ch. \$6 00 ..		St. Paul, Merriam Park	5 27
Minneapolis, Plym-outh Ch.	56 43	Olivet Park	11 12
Altlin, First, by Rev. W. E. Griffith	8 00	Springfield	2 00
Athens and Spencer Brook, Scand. Ch's., by Rev. A. P. Engstrom	2 05	Spring Valley, Y. P. S. C. E.	7 50
Brainerd, People's Ch., by Rev. G. F. Morton	30 00	Wabasha	5 00
Faribault, by W. K. Adams ..	60 60	Worthington	25 00
Fertile, by Rev. O. P. Champ-lin	5 00		
Medford, by Mrs. W. Gault ..	5 00		
Minneapolis, Rodelmer	2 00		
		Less Expenses	451 73
			436 73
		NEBRASKA—\$521.75; of which legacy, \$500.00.	
		Curtis, by Rev. J. L. Fisher ..	8 00
		Havelock, First, by Rev. R. W. Burton	5 00
		Lincoln, Legacy of Mrs. R. B. Brown, by James Kilburn, Ex.	500 00
		Newman Grove, by Rev. C. D. Gearhart	75
		Rising City, by Mrs. M. M. Greenslit	5 00
		Superior, German Ch., by Rev. M. E. Eversz, D. D. ..	3 00
		NORTH DAKOTA—\$31.85.	
		Caldonia, Jr. C. E., by Miss V. Sargeant	1 00
		Fargo, Scand. Ch., by Rev. J. C. Jorgensen	6 00
		Glenellen, Bethany, \$5.50; Ebenezer, \$4.50; and St. Mark's, \$3.60; German Ch's., by Rev. M. E. Eversz, D.D. ..	13 60
		Harvey, First, by Rev. J. E. Jones	5 00

Woman's H. M. Union, Mrs. J. M. Fisher, Treas.:		CALIFORNIA — \$387.64; o f which legacy, \$301.68.	
Carthage, Ladies' Help- ing Hand Soc. \$1 25		Berkeley, A Friend	15 00
Fargo, First, Y. P.		Los Angeles, by Rev. A. B.	
S. C. E. 5 00		Case	43 11
	6 25	San Diego, Estate of Dr. J.	
		A. Smith, by A. Haines,	
		Att'y.	301 68
		Henry Sheldon	15 00
		San Jacinto and Lakeview, by	
		Rev. H. E. Merrill	4 25
		Received by Rev. J. L. Maile:	
		Alessandro	\$ 50
		Jamul	5 00
		Moreno	3 00
			8 50
SOUTH DAKOTA—\$46.15.		OREGON—\$3.10.	
Badger, \$6.00; Hetland, \$3.00,		Butteville, by Mrs. M. Vande-	
by Rev. A. D. Shockley...	9 00	leur	3 10
Lead, by Rev. J. A. Solandt.	10 15		
Natchez Valley, Wash. Nat-		WASHINGTON—\$63.37.	
chez Ch., by Rev. O. B.		Aberdeen, Swedish Ch., by Rev.	
Whitmore	4 00	J. P. Ohlsen	1 85
Letcher, Bethel, Firesteel and		Black Diamond, Pilgrim Ch.,	
Lisbon, by Rev. C. F. De	5 00	by Rev. R. Bushell	6 00
Groff		Dayton, First, by Rev. J. D.	
Mitchell, by Rev. D. R. Tom-	10 00	Jones	27 27
lin		Kirkland, First, by Rev. A. G.	
Valley Springs, by Rev. W. C.	8 00	Boyd	4 50
Gilmore		Medical Lake, First, by Rev.	
		H. E. Mason	16 75
COLORADO—\$14.42.		Skokomish, by Rev. M. Eells.	2 70
Received by Rev. H. Sander-		Spokane, Swedish Miss., by	
son, Western Association..	2 05	Rev. J. J. Huelen	2 00
Harman, Union Ch., by Rev.	4 00	Twana, by Rev. M. Eells....	2 30
H. M. Skeels	2 12		
Julesburg, Pilgrim Ch., by	4 25		
Rev. N. R. Curtis	2 00		
Leadville, Pickett Mem. Ch.,			
by Rev. H. E. Heyse			
Littleton, by Mrs. S. E. Taylor			
MONTANA—\$3.50.		AUGUST RECEIPTS:	
Laurel, and Carbon Co. Union	2 50	Contributions	\$2,460 98
Ch., by Rev. J. S. Torrence	1 00	Legacies	11,102 66
Wibaux, by Rev. T. Dyke...			13,563 64
		Interest	493 50
IDAHO—\$8.75.		Home Missionary	20 08
Hope, First, by Rev. V. W.	1 00	Literature	2 00
Roth			\$14,079 22
Woman's Missionary Union,			
Mrs. G. W. Derr, Treas.:			
Weiser, special	7 75		

[Erratum: In total May Receipts: Con-
tributions should be \$8,373.08; Legacies,
\$34,953.86.]

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in August, 1902. REV. EDWIN B. PALMER, *Treasurer*

Andover, A friend	\$40 00	Finn congregations, by Rev. A.	
Bank balance, interest on (3		Groop	11 97
mos.)	41 07	Finn congregations, by Rev. K.	
Boston, Charlestown, Winthrop,		F. Henrikson	8 34
by Geo. S. Poole	30 96	Gloucester, Bethany Chapel, by	
Boston, Italian Mission, by Rev.		Rev. R. M. Taft	60 00
H. Rivoire	10 00	Gloucester, Bradford, George R.,	
Brimbecom, M. A. Mem'l fund,		Beth Chapel	100 00
Income of	20 00	Gloucester, Pew, John J., for	
Chicopee, First, by Rev. C. G.		Beth. Chapel	55 20
Burnham	30 00	Halifax, by L. S. Grover	20 50
Cohasset, Beechwood, by Miss		Hatfield, by F. H. Bardwell....	41 13
Ella M. Bates	5 50	Holyoke, First, by A. H. Smith.	19 44
Concord, Trinitarian, by Thomas		Ipswich, First, by Miss L. R.	
Todd	13 10	Farley	40 00
Dedham, First, by G. W. Hum-	83 63	Lawrence, Swedes, by Rev. E.	
phrey		Holmblad	9 90
Dennis, South, by Rev. W. H.	5 00		
Forbes			

Longmeadow, First, Benev. Assoc., by L. C. Fay.....	106 10	Reed, Dwight, fund, Income of, Rochester, East, by Geo. P. Morse	71 44
Lynn, First, by Miss C. M. Staton	25 00	Salem, Crombie St., by Frank A. Brown	10 00
Malden, Maplewood, Swedes, by Rev. E. Holmblad	5 00	Sharon, by D. W. Pettee.....	43 96
Marshfield, Second, by H. I. Macomber	14 08	Shrewsbury, by H. Harlow....	28 77
Mass. "T." (one half for C. H. M. S.)	100 00	Springfield, Swede, by Rev. G. Lindstrom	15 00
Middleboro, First, by Wm. P. Fessenden	75 06	Templeton, by Mrs. C. R. Manning	3 33
Millbury, First, by Miss C. C. Waters	14 93	Wallham, Swede, by Rev. G. Isaacson	16 10
Newbury, First, Two-cents-a-week Mission Band, by Rev. C. S. Holton	12 48	Warren, by E. F. Wood.....	10 00
Norwegian congregations, by Rev. C. M. Jacobson.....	3 90	West Stockbridge (Center), First, by Mrs. H. A. Roberts	83 90
Norwood, First, by E. D. Smith	26 08	West Stockbridge Village, by Chas. H. Farey	5 00
Peabody, West, by Rev. O. E. Hardy	6 28	Whitecomb, David, fund, Income of	20 00
Petersham, by Augustus Skinner	96 80	Whitin, J. C., fund, Income of	12 00
Phillipston, by L. B. Smith....	6 90	Worcester, Hope, by Rev. R. M. Taft	1 41
Pittsfield and Vic., French Mission, \$5; S. School, \$5, by Rev. P. Elsesser.....	10 00	Worthington, by Elmer N. Curtis	10 00
Plymouth, Italians, by C. F. Cole, for local Italian work	30 00		21 75
Randolph, by W. H. Leavitt....	120 77		<hr/>
Readville, Blue Hill Evan. Soc., by J. W. Storer.....	9 00		\$1,659 88
		Home Missionary	1 08
			<hr/>
			\$1,660 96

THE MISSIONARY SOCIETY OF CONNECTICUT

Contributions in August, 1902. WARD W. JACOBS, Treasurer, Hartford.

Bloomfield, by F. C. Bidwell...	\$5 50	Old Saybrook, by Robert Chapman	4 88
Bridgeport, Second, by O. H. Brothwell	15 02	For C. H. M. S.	4 87
Bristol, Swedish, by Linus Gronbeck	3 00	Plymouth, by Arthur Beardsley	9 00
Columbia, by Joseph Hutchins..	11 41	Thomaston, First, by H. A. Welton	10 15
For C. H. M. S.	11 41	Wapping, by W. A. Howe....	16 12
Middletown, First, by E. P. Augur	15 70	Windham, by William Swift....	55 26
Mt. Carmel, by L. A. Dickerman	21 81	Woodstock, First, by Henry T. Child	26 00
Naugatuck, Swedish, by Rev. Carl E. Carlson	4 00		<hr/>
New Canaan, by H. B. Rogers	17 66	M. S. C.	\$227 51
North Stamford, by William B. Weed	12 00	C. H. M. S.	16 28
			<hr/>
			\$243 79

NEW YORK HOME MISSIONARY SOCIETY

Contributions in August, 1902. WILLIAM SPALDING, Treasurer

Lake View	\$2 00	North Pitcher	2 00
Moriah, Estate Mrs. Cyrenus		North Collins	23 00
Reed	10 00		<hr/>
			\$37 00

OHIO HOME MISSIONARY SOCIETY

Contributions in August, 1902. REV. J. G. FRASER, Treasurer

Ashtabula, Swedish, by Alfred Torstenson	\$3 70	Charlestown, by Mrs. D. C. Kirtland	5 75
Ashtabula, Finnish, by Rev. K. A. Lindroos (Col.)	3 00	Cleveland, Euclid Avenue, by Justin Snow, Treas.	40 85
Castalia, by M. L. Prentice, Treas.	10 00	Cleveland, Hough Avenue, by Minnie O. Jones, Treas.	39 80

Conneaut, Finnish, by Rev. K. A. Lindroos (Col.).....	1 50	Cincinnati, Walnut Hills, W. M. S.....	6 00
Dayton, from proceeds of sale of church, by G. W. Bosson, Treas.	120 00	Cincinnati, North Fairmount, W. M. S....	5 00
Elyria, First, by Geo. W. Ely, Comm.	6 49	Claridon, W. M. S....	4 00
Hartford, Ch. and S. S., by Sarah E. Hart.....	8 50	Cleveland, First, W. M. S.	7 92
Kelloggsville, by Rev. J. P. Krum.....	4 33	Columbus, North, W. M. S.	5 00
Kingsville, Mrs. S. C. Kellogg.....	10 00	Conneaut, S. S.	10 00
Mecca, by N. M. Buck.....	6 75	Elyria, First, W. A.	13 00
Penfield, by Rev. J. H. Tice....	6 50	Fredericksburg, W. M. S.	75
Sharon, Pa., by Rev. T. A. Humphreys	10 00	Hudson, W. A.	2 89
Troy, by J. W. Fox, Treas....	7 50	Lafayette, S. S.	1 50
Windham, by E. A. Clark, Treas.	27 55	Lorain, W. M. S....	10 00
Zanesville, First, L. M. S., by Mrs. Ida A. Fortune	5 00	Painesville, L. E. College	3 00
		Richfield, W. M. S....	2 50
		Toledo, First, W. M. S.	50 00
		Toledo, Washington St.	12 95
		Unionville, W. M. S....	7 00
		Wakeman, W. M. S....	10 00
		Wellington	11 40
			184 06
Ohio Woman's Home Miss. Union, by Mrs. G. B. Brown, Treas.			\$501 28
Akron, West, W. M. S. \$5 00			
Andover, W. M. S.... 12 00			
Austinburg, Jr. C. E.... 2 00			
Berea, W. A. 2 15			

MICHIGAN HOME MISSIONARY SOCIETY

Contributions in August, 1902. REV. JOHN P. SANDERSON, *Treasurer.*

Baldwin	\$4 00	St. Joseph, S. P. Wadsworth..	10 00
Bangor, First	5 60	Interest	75 00
Essexville	3 00	W. H. M. U. of Mich.....	199 00
Flat Rock	5 50		
Northport	16 00	Total	\$318 10

Receipts of the Woman's Home Missionary Union of Michigan in August, 1902.

MRS. E. F. GRABILL, *Treasurer.*

Ada L. M. S.	\$1 60	Kalamazoo W. H. M. U.....	10 77
Cheboygan W. H. M. U.....	8 00	Traverse City W. H. M. S....	25 00
Covert L. M. S.	8 00		\$79 37
Frankfort L. M. S.....	10 00	Oxford Mission Band.....	3 00
Grand Rapids, 2d Ch., L. M. S.	6 00		\$82 37
Hancock L. M. S.....	10 00		

*If you loved only what were worth your love,
Love were clear gain, and wholly well for you.
Make the low nature better by your throes;
Give earth yourself, go up for gain above.*

—Robert Browning.

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. NEW HAMPSHIRE

FEMALE CENT INSTITUTION

Organized August, 1804

and

HOME MISSIONARY UNION

Organized June, 1890

President, Mrs. James Minot, Concord.

Secretary, Mrs. M. W. Nims, 87 Concord St., Nashua.

Treasurer, Miss Annie A. McFarland, 196 No. Main St., Concord.

2. MINNESOTA

WOMAN'S HOME MISSIONARY UNION

Organized September, 1872

President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul.

Secretary, Mrs. E. R. Shepard, 2931 Portland Ave., Minneapolis.

Treasurer, Mrs. A. W. Norton, Northfield.

3. ALABAMA

WOMAN'S MISSIONARY UNION

Organized March, 1877

Reorganized April, 1889

President, Mrs. G. W. Andrews, Talladega.

Secretary, Mrs. J. S. Jackson, Montgomery.

Treasurer, Mrs. E. C. Silsby, Talladega.

4. MASSACHUSETTS AND RHODE ISLAND

While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere.

WOMAN'S HOME MISSIONARY ASSOCIATION

Organized February, 1880

President, Mrs. Wm. H. Blodgett, 607 Congregational House, Boston.

Secretary, Miss L. L. Sherman, 607 Congregational House, Boston.

Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. MAINE

WOMAN'S MISSIONARY AUXILIARY

Organized June, 1880

President, Mrs. Katherine B. Lewis, So. Berwick.

Secretary, Mrs. Emma C. Waterman, Gorham.

Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. MICHIGAN

WOMAN'S HOME MISSIONARY UNION

Organized May, 1881

President, Mrs. I. P. Powell, 76 Jefferson Ave., Grand Rapids.

Secretary, Mrs. B. M. Cutcheon, 174 Paris Ave., Grand Rapids.

Treasurer, Mrs. E. F. Grabill, Greenville.

7. KANSAS

WOMAN'S HOME MISSIONARY UNION

Organized October, 1881

President, Mrs. R. B. Guild, 1336 Dillon St., Topeka.

Secretary, Mrs. M. H. Jaquith, 1157 Filmore St., Topeka.

Treasurer, Mrs. A. A. Sloo, 1212 W. 13th St., Topeka.

8. OHIO

WOMAN'S HOME MISSIONARY UNION

Organized May, 1882

President, Mrs. A. E. Thomson, Lorain.

Secretary and Treasurer, Mrs. George B. Brown, 2116 Warren St., Toledo.

9. NEW YORK

WOMAN'S HOME MISSIONARY UNION

Organized October, 1883

President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn.

Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse.

Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. WISCONSIN

WOMAN'S HOME MISSIONARY UNION

Organized October, 1883

President, Mrs. E. G. Updike, Madison.

Secretary, Mrs. A. O. Wright, Madison.

Treasurer, Mrs. L. E. Smith, Madison.

11. NORTH DAKOTA

WOMAN'S HOME MISSIONARY UNION

Organized November, 1883

President, Mrs. E. H. Stickney, Fargo.

Secretary, Mrs. Silas Daggett, Harwood.

Treasurer, Mrs. J. M. Fisher, Fargo.

12. OREGON

WOMAN'S HOME MISSIONARY UNION

Organized July, 1884

President, Mrs. F. Eggert, Hobart-Curtis, Portland.*Cor. Sec.*, Mrs. D. D. Clark, 447 E. 12th St., No. Portland.*Treasurer*, Mrs. C. F. Clapp, Forest Grove.

13. WASHINGTON

INCLUDING NORTHERN IDAHO

WOMAN'S HOME MISSIONARY UNION

Organized July, 1884

Reorganized June, 1889

President, Mrs. W. C. Wheeler, 424 South K St., Tacoma.*Secretary*, Mrs. Herbert S. Gregory, Spanaway.*Treasurer*, Mrs. E. B. Burwell, 323 Seventh Ave., Seattle.

14. SOUTH DAKOTA

WOMAN'S HOME MISSIONARY UNION

Organized September, 1884

President, Mrs. F. M. Wilcox, Huron.
Secretary, Mrs. Margaret Woodcock, Elk Point.*Treasurer*, Mrs. John P. Clickner, Huron.

BLACK HILLS DISTRICT

Mrs. J. B. Gossage, Rapid City.

15. CONNECTICUT

WOMAN'S CONGREGATIONAL HOME MISSIONARY UNION OF

CONNECTICUT

Organized January, 1885

President, Mrs. Washington Choate, Greenwich.*Secretary*, Mrs. C. T. Millard, 36 Lewis St., Hartford.*Treasurer*, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. MISSOURI

WOMAN'S HOME MISSIONARY UNION

Organized May, 1885

President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis.*Secretary*, Mrs. H. Brinsmade, 29 W. Morgan St., St. Louis.*Treasurer*, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. ILLINOIS

WOMAN'S HOME MISSIONARY UNION

Organized May, 1885

President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park.*Secretary*, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago.*Treasurer*, Mrs. Mary S. Booth, 30 S. Wood St., Chicago.

18. IOWA

WOMAN'S HOME MISSIONARY UNION

Organized June, 1886

President, Mrs. E. M. Vittum, Grinnell.*Secretary*, Mrs. H. H. Robbins, Grinnell.*Treasurer*, Miss Martha D. Stone, 1317 22d St., Des Moines.

19. CALIFORNIA

WOMAN'S HOME MISSIONARY SOCIETY

Organized June, 1887

President, Mrs. E. S. Williams, Saratoga.*Secretary*, Mrs. F. B. Perkins, 600 17th St., Oakland.*Treasurer*, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. NEBRASKA

WOMAN'S HOME MISSIONARY UNION

Organized November, 1887

President, Mrs. M. A. Bullock, 635 No. 25th St., Lincoln.*Secretary*, Mrs. H. Bross, 2904 Q St., Lincoln.*Treasurer*, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. FLORIDA

WOMAN'S HOME MISSIONARY UNION

Organized February, 1888

President, Mrs. S. F. Gale, Jacksonville.*Secretary*, Mrs. W. H. Edmondson, Daytona.*Treasurer*, Mrs. E. W. Butler, Ormond.

22. INDIANA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1888

President, Mrs. M. K. Paine, Elkhart.*Secretary*, Mrs. H. A. Waterman, Terre Haute.*Treasurer*, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. SOUTHERN CALIFORNIA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1888

President, Mrs. Warren F. Day, 949 So. Hill St., Los Angeles.*Secretary*, Mrs. Kate G. Robertson, Mentone.*Treasurer*, Mrs. Katharine Barnes, Pasadena.

24. VERMONT

WOMAN'S HOME MISSIONARY UNION

Organized June, 1888

President, Mrs. Rebecca P. Fairbanks, St. Johnsbury.*Secretary*, Mrs. C. L. Smith, 159 Pine St., Burlington.*Treasurer*, Mrs. C. H. Thompson, Brattleboro, Vt.

25. COLORADO

WOMAN'S HOME MISSIONARY UNION

Organized October, 1888

Hon. Pres., Mrs. J. W. Pickett, Whitewater.*President*, Mrs. E. R. Drake, 18 Mack Block, Denver.*Secretary*, Mrs. Addison Blanchard, 3023 Downing Ave., Denver.*Treasurer*, Miss I. M. Strong, 3127 Humboldt St., Denver.

26. WYOMING

WOMAN'S MISSIONARY UNION

Organized October, 1888

Reorganized December, 1892

President, Mrs. J. A. Raner, Cheyenne.*Secretary*, Mrs. W. L. Whipple, Cheyenne.*Treasurer*, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. GEORGIA

WOMAN'S MISSIONARY UNION

Organized November, 1888
New Organization October, 1898

President, Miss M. L. Graham, Savannah.
Secretary, Miss Jennie Curtis, McIntosh.
Treasurer, Miss Mattie Turner, Athens.

28. MISSISSIPPI

WOMAN'S MISSIONARY UNION

Organized April, 1889

President, Mrs. C. L. Harris, 1421 31st Ave., Meridian.

Secretary, _____
Treasurer, Mrs. L. H. Turner, 3112 12th St., Meridian.

29. LOUISIANA

WOMAN'S MISSIONARY UNION

Organized April, 1889

President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans.
Secretary, Mrs. Matilda Cabrere, 2419 Conti St., New Orleans.
Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. ARKANSAS, KENTUCKY AND TENNESSEE

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION

Organized April, 1889

President, Mrs. Ella S. Moore, Box 8, Fisk University, Nashville, Tenn.
Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.
Treasurer, Mrs. J. C. Napier, Nashville.

31. NORTH CAROLINA

WOMAN'S MISSIONARY UNION

Organized October, 1889

President, Mrs. O. Faduma, Troy.
Secretary and Treasurer, { Miss M. E. Newton, Lincoln
Academy, King's Mountain.

32. TEXAS

WOMAN'S HOME MISSIONARY UNION

Organized March, 1890

President, Mrs. Eunice Heflin, Sherman.
Secretary, Mrs. Donald Hinckley, Dallas.
Treasurer, Mrs. A. Geen, Dallas.

33. MONTANA

WOMAN'S HOME MISSIONARY UNION

Organized May, 1890

President, Mrs. V. F. Clark, Livingston.
Secretary and Treasurer, { Mrs. W. S. Bell, 611 Spruce St.,
Helena.

34. PENNSYLVANIA

WOMAN'S MISSIONARY UNION

Organized June, 1890

President, Mrs. C. F. Yennie, Wilcox.
Secretary, Mrs. C. A. Waid, Ridgway.
Treasurer, Mrs. D. Howells, Kane.

35. OKLAHOMA

WOMAN'S MISSIONARY UNION

Organized October, 1890

President, Mrs. O. W. Rogers, Medford.
Secretary, Mrs. Mabel Kenistone, Hennessey.
Treasurer, Mrs. H. A. Hamner, Guthrie.

36. NEW JERSEY

INCLUDING DISTRICT OF COLUMBIA, MARYLAND, AND VIRGINIA
WOMAN'S HOME MISSIONARY UNION OF THE NEW JERSEY ASSOCIATION

Organized March, 1891

President, Mrs. Isaac Clark, cor. 4th and College Sts., N. W., Washington, D. C.
Secretary, Miss Julia M. Pond, 607 T St., N. E., Washington, D. C.
Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. UTAH

WOMAN'S MISSIONARY UNION

Organized May, 1891

Reorganized December, 1892

President, Mrs. Hemphill, 67 J St., Salt Lake City.
Secretary, Mrs. L. E. Hall, 78 East First North St., Salt Lake City.
Treasurer, Miss Anna Baker, 553 East Fifth South St., Salt Lake City.

38. INDIAN TERRITORY

WOMAN'S MISSIONARY UNION

Organized April, 1892

President, _____
Secretary, Miss Louise Graper, Vinita.
Treasurer, Mrs. Raymond, Vinita.

39. NEVADA

WOMAN'S MISSIONARY UNION

Organized October, 1892

President, Mrs. L. J. Flint, Reno.
Secretary, Miss Margaret N. Magill, Reno.
Treasurer, Miss Mary Clow, Reno.

40. NEW MEXICO

WOMAN'S MISSIONARY UNION

Organized November, 1892

President, Mrs. Coral Sloan, Gallup.
Secretary, Mrs. H. B. Winston, { Albu-
Treasurer, Miss Louise S. Winston, { querque

41. IDAHO

WOMAN'S MISSIONARY UNION

Organized May, 1895

President, Mrs. R. B. Wright, Boise.
Secretary, Mrs. C. E. Mason, Mountainhome.
Treasurer, Mrs. G. W. Derr, Pocatello.

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